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LONDON REVIEW,

FOR APRIL, 1776.

The Original Works of William King, LL. D. Advocate of Doctors Commons: Judge of the High Court of Admiralty and Keeper of the Records in Ireland, and Vicar General to the Lord Primate. Now first collected into three Volumes: with Historical Notes and Memoirs of the Author. 8vo. 3 vols. 12s. Conant.

The sarcasm, thrown out by the learned author of the *Rambler* against a certain modern Dramatist, viz. "that he had written more than he had read," is peculiarly characteristic of most of the literary geniuses of the present day;

Those half-learn'd wittings, num'rous in our isle,
As half-form'd insects on the banks of Nile.

Of how different a character were most of the favorite writers of the last, and the beginning of the present, century; whose classical allusions, historical references and scientific illustrations demonstrate their wit, however sportive and fanciful, to have been as inferior to their erudition, as it was amenable to their judgment. Hence of so different a cast are the greater part of their writings, that it requires more knowledge than falls to the lot of superficial readers, to understand and relish them. Of this kind, at least, are several of the productions of Pope, Swift, Prior, Arbuthnot, and, though last, not least either in magnitude or lustre of that constellation of wits, our author Dr. William King; the peculiar vein of whose humour, joined to the benevolence of his disposition, gained him the admiration and secured him the esteem of some of the greatest and best of his contemporaries. From the scattered manner, however, in which his writings have

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been hitherto published, there are few of his admirers, as the present editor observes, who have been able to obtain a complete copy: a desideratum which is here supplied, and some pieces of considerable merit preserved, which were in danger of being lost to the world.

We doubt not, indeed, that the *literary* world will think itself under great obligations to this accurate and ingenious editor, whose historical notes afford a number and variety of entertaining anecdotes and much agreeable information respecting the principal writers and other remarkable personages and characters of the times.

We should neither do justice to him, his author or our readers, if we did not give an ample extract from the memoirs of this distinguished writer, as well as from his writings.

“ Our author was the son of Ezekiel King, gentleman, of London; and had the honour of being allied to the noble houses of Clarendon and Rochester *. He was born in 1663, bred with the strictest care from infancy, and, at a proper age placed, as a king's scholar, under the tuition of Dr. Busby, at Westminster school; where his natural good talents received such improvements from cultivation, as might be expected from so admirable a master. From Westminster he was elected to Christ Church, Oxford; and admitted a student there, in Michaelmas term, 1681, at eighteen years of age †. Happy in this situation, he made use of the advantages it gave him. He had a strong propensity to letters; and of those valuable treasures he daily increased his stock.

“ Early in life, Mr. King became possessed of a small paternal estate in Middlesex. From his occasionally mentioning “ his tenants in Northampton and Leicestershire ‡,” his Biographers have supposed him to have been a land-holder also in those counties; but, as we have no authority for such a supposition, it appears of little weight. They are mentioned only as *inland* places, and therefore adding greater strength to the ridicule that passage throws on Mr. Moleworth.

“ From the circumstance, however, of his going out compounder when he took his first degree, it is plain that he had a tolerable fortune, which enabled him to indulge his genius and inclination in the choice and method of his studies; ranging freely and at large through the pleasant fields of polite literature, and ravished with the sweet pursuit, he prosecuted it with incredible diligence and assiduity.

“ He took his first degree in arts, Dec. 8, 1685; proceeded regularly to M. A. July 6, 1688; and the same year commenced author.

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* In his *Adversaria*, p. 267, of this volume, he calls lord Harcourt his cousin; and see what he says, p. 244, of his great grandfather.

† Wood, *Ath. Ox.* vol. II. col. 1064.

‡ See p. 50, of this volume.

§ Wood, *Fast.* vol. II. p. 226.

"A religious turn of mind, joined to the warmest regard for the honour of his country, prompted him to rescue the character and name of Wickliffe, our first reformer, from the calumnies of Mont. Varillas. The thing had been publicly requested also, as a proper undertaking for such as were at leisure, and would take the trouble. Mr. King, therefore, deemed himself to be thus called forth to the charge, readily entered the lists; and, with a proper mixture of wit and learning, handsomely exposed the blunders of that French author, in "Reflections upon Mont. Varillas's History of Heresy, Book I. Tom I. so far as relates to English matters, more especially those of Wickliffe *."

"About this time, having fixed on the civil law for his profession, he entered upon that line in the University.

"In 1690, he translated, from the French of Monsieur and Madame Dacier, "The Life of Marcus Aurelius Antoninus, the Roman Emperor; together with some select Remarks on the said Antoninus's Meditations concerning himself, treating of a natural Man's Happiness, &c. as also upon the Life of Antoninus†."

"About the same time he wrote "A Dialogue shewing the way to Modern Preferment ‡;" a droll satire, which contains some solid truths, under the disguise of a conversation between three illustrious personages; the Tooth-drawer to Cardinal Porto Carero, the Corn-cutter to Pope Innocent XI, and the Receiver General to an Ottoman Musli.

"July 7, 1692, he took his degree of Bachelor and Doctor in Laws, and Nov. 12, that year, by the favour of Dr. Tillotson, archbishop of Canterbury, obtained a *Fiat*, which, admitting him an Advocate at Doctor's Commons, enabled him to plead in the courts of the civil and ecclesiastical law.

"In 1693, he published a translation of "New Manners and Characters of the two great Brothers, the Duke of Bouillon and Marechal Turenne, written in French by James de Langdale, baron of Saumieres." The Translator's Dedication, to his "honoured friend Sir Edmund Warcup," is printed in this collection §

"Either in this or early in the following year, appeared a very extraordinary *morceau*, under the title of "An Answer to a Book, which will be published next week, intituled, A letter to the Reverend Dr. South, upon occasion of a late Book, intituled, Animadversions on Dr. Sherlock's Book, intituled, A Vindication of the Holy and Ever-blessed Trinity. Being a Letter to the Author." What effect this had in favour of Dr. South, may be seen in Dr. King's own words||.

"In August 1694, Mr. Molesworth publishing his "Account of Denmark as it was in the year 1692," our author took up his pen
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once

* Mr. Edward Hannes, another young student of Christ Church, had also a hand in this tract, which is the first in the present collection. See Vol. III. p. 296.

† Athen. Ox. ubi supra.

‡ Printed in vol. I. p. 132.

§ Vol. III. p. 282.

|| Vol. I. p. 219.

once more in his country's cause, the honour of which was thought to be blemished by that account; Mr. Scheel, the Danish minister having presented a memorial against it.* Animated with this spirit he drew up a censure of it, which he printed in 1694 under the title of "*Animadversions on the pretended account of Denmark†.*" This was so much approved by Prince George, consort to the Princess Anne, that the doctor was soon after appointed secretary to her royal highness‡.

"It may not be improper to mention in this place, that Mr. Molefworth's book underwent another examination, the same year, in "*Denmark vindicated, being an Answer to a late Treatise, called, An Account of Denmark as it was in the year 1692 sent from a Gentleman in the Country to his Friend in London.*" This writer, who dedicates to Prince George, and signs himself J. C. D. has taken up the matter in a very serious point of view, and left the whole field of pleasantry and ridicule to Dr. King, which, in his able hands, appears to have been the most successful method of attack.

"In 1697, he took a share with his fellow-collegians at Christ Church, in the memorable dispute about the genuineness of Phalaris's Epistles. His first appearance in that controversy was owing to his being accidentally present at a conversation between Dr. Bentley and Mr. Benner the bookseller, concerning the MS. of Phalaris in the king's library. Mr. Boyle, when answering Dr. Bentley's Dissertation, applied to our author for the particulars of what passed on that occasion; which he received in the short but expressive letters which Mr. Boyle has printed in his book, in 1698||, with the testimony

* See vol. I. p. 59.

† Vol. I. p. 35.

‡ Ath. Ox. vol. II. col. 914.

§ Vol. I. p. 141.

|| As few controversial pieces were ever written in finer language, or more artfully, than this "*Examination;*" so none perhaps ever abounded so much in wit, ridicule, and satire; the point being not so much to confute, as to expose the learned Dissertator: for Mr. Boyle, in his Preface to the "*Epistles of Phalaris,*" had signified his own distrust of their genuineness, and, in effect, declared himself very indifferent about it. Bentley, on the other hand, who had nothing in view but to support what he had asserted, by proving the Epistles spurious, though he is far from being destitute of strokes of humorous satire, abounded chiefly in argument and erudition: and by these gained over all the Reasoners and the Learned, while the Laughers, who make an infinite majority, were carried away by the art of Mr. Boyle's performance. In short, though the haughtiness, the insolence, the rude temper, and pedantry, of Dr. Bentley, made him justly odious; yet, to give him his due, his "*Dissertation on the Epistles of Phalaris,*" with his answer to the objections of Mr. Boyle, is one of the most illustrious monuments of sagacity, nice discernment, skill in criticism, and depth of erudition, that ever was erected by a man of letters. If, to use the words of Mr. Boyle, in the Preface to his "*Examination,*" he did "*carry his criticism so far as to assert, not only of Phalaris, but of his Editor also, that they neither of them wrote what was ascribed to them,*" he went no farther than the discerning, unprejudiced, and learned part of the public went with him. What share Mr. Boyle had in the edition of Phalaris, which no doubt he was put upon to raise a little reputation in letters, is not easy to determine: but many are of opinion

monies of Mr. Bennet and Mr. Gibson (who had been employed as the collator) Stung by these stubborn facts, Dr. Bentley, in the enlarged edition of his Dissertation, 1699, endeavoured to invalidate their force, by an attempt to weaken the credibility of the witnesses. On Dr. King, in particular, he has condescended to bestow near eight pages of his Preface, a short specimen of which is annexed to the Letter we have last referred to. In a second letter to Mr. Boyle*, our author, with great modesty, refutes the groundless calumny, and proves that Dr. Bentley himself has confirmed his testimony in every particular, but the having omitted the great Critic's beautiful similitude of "a squeezed orange."

"In the progress of the controversy †, Dr. King published his "Dialogues of the Dead‡," written (as he says) "in self defence," and replete with that admirable species of banter which was his peculiar talent, and which must have abundantly mortified his adversary's vanity."

Dr. King's Dialogues of the dead are, indeed, full of excellent wit and humour, but as all, except one, bear relation to the once popular, though now almost forgotten, dispute between Boyle and Bentley, about Phalaris's Epistles, they might afford little amusement to our readers. We shall select for their entertainment, therefore, the dialogue above-mentioned, between the Cardinal's tooth-drawer, the Pope's corn-cutter, and the Mufti's receiver-general.

"DIALOGUE XI||. *Shewing the way to modern preferment.* SIGNIOR INQUISITIVO—DON SEBASTIANO DES LOS MUSTACHIEROS—SIGNIOR CORNARO—MUSTAPHA.

"INQ. Pray, gentlemen, have a little more patience with one another; you do not imagine the danger that may be in quarreling here amongst the shades below. Let me be so happy as to compose the difference.

"SEB. To take the right-hand of a person of my quality!

"CORN. To affront a person that has made such a figure in the other world as I have done!

"INQ. Dear gentlemen, I believe neither of you knew the other's quality. It is usual here, where death makes us all equal, and where I shall be glad to make all friends. I long to know to what persons I am about to do so good an office.

"SEB.

that the "Examination," though published with his name, was in reality no part of it. It was then, and has since been, generally ascribed to Dean Aldrich, Dr. Atterbury, Dr. John Friend, Dr. Smalldridge, and other wits of Christ Church, who contributed their quotas in this work, for the sake of humbling the redoubtable Bentley, whom they heartily hated.

* Vol. I. p. 142.

† Of which see some account, vol. I. p. 135, and vol. III. p. 296.

‡ Vol. I. p. 144.

* This is printed as a "Dialogue of the Dead," though of a different species from the preceding TEN.—It was published long before the others; but the precise time does not appear, any nearer than that it was in the Pontificate of Innocent XI; which began in 1689, and ended in 1691.

"SEE. Then, Sir, I do let you know, that I was Don Sebastianos des los Mustachieros, a favourite and prime minister to Cardinal Porto-carero, that great Prelate, who hath disposed of so large a share of the universe, and is the *padrone* of the greatest monarchs.

"CORN. Why then I likewise let you know, that I was Signior Cornaro. My friend was the present Pope Innocent XI. He has been beholden to me for many good offices done him, both before and since he came to the papacy; nor durst any man in Rome have affronted me.

"INQ. Why then, gentlemen, we of this world may hope to hear something of importance from the other, when two such great ministers arrive here.

SEB. "I must own, I have received returns of gratitude from the Cardinal, for the services I have done, which were daily; but the frequency of them did not make them the less regarded by his excellency. O heavens! how often have I smoothed those hairs, which the cares of so great a monarchy had rustled! and how have I stiffened and exalted the same mustachios, to the terror of his enemies!—I have eased that mouth which is the oracle of the Indies; and, when the mines of Potosi could not have sent relief, by the extraction of one single *officle*, too small to be called a tooth, I have raised new harmony in all his fibres. By such great actions I first gained his esteem, till, being afterwards received into his privacies, I envied not the state of a Grandee; who might cover before the king, but must have been uncovered to me, if he hoped for any admittance to the Cardinal.

"CORN. It is true, Sir, you have done service in the world. But what is that like having been placed in Rome, the seat of empire? By my friendship, Cardinals have been able to tread the Vatican, and there undertake the protection of crowned heads; which might have sunk, had not I eradicated those painful excrescences which hindered the progression of their patrons. Ambassadors have often waited in the papal anti-chamber, till this hand had performed its due operation upon that toe, before which even their masters in their utmost grandeur must fall down and venerate.

"INQ. How happy am I, after death! In the other world, I might have searched long enough before I might have found out Cardinal Porto-Carero's tooth-drawer and Pope Innocent's corn-cutter together at one interview. But, since I have that good fortune, pray let me know which way, from such beginnings, you might rise to the height of empire, as I perceive both of you have done?

"SEB. Easily, Sir, very easily.

"CORN. Aye, Sir, very easily.

"SEB. But you must think we had our methods. I began first with my fellow-servants and tradesmen—his razors had the worst sort of steel in them—his scissars were dear, and of no use—his wash-balls not perfumed, and intolerable—but he had served his eminence many years, and I might be too bold in finding fault with him.—When this takes, then I begin my management at home—Diego
does

does not come with the water—Jacomo has not made the lather—Francisco never brushes the combs.

“*INQ.* Very political! “Little services most oblige great personages,” says a learned author.

“*SEB.* Thus I make footing for my own creatures; never such perfumes as those of Don Balthazar—Don Fernandes goes himself for all his snuff to the Indies—never such a diligent creature as the little Jaquinello—Ricardo is never absent.

“*CORN.* It is very true that a settled ministry must depend upon the friendship of inferiors.

“*SEB.* In a little time, my creatures had a correspondence from the Cardinal's beard to the very foot of the stair-case. According to the cue, his eminence has not slept well to-night; he seems not to be in good-humour; nothing has been called for. But my little ministers never carry any thing from me but what is fatal. Your care lest you should disturb his eminence shall be interpreted as your neglect of duty; your fear of his bad humour shall put him into one. Thus commanding at home, I extend my powers abroad, and great persons must be subject to the same laws as their inferiors; and when I can dispose (though but in appearance) of such private minutes, there is nothing in publick but must fall under my power.

“*INQ.* Had I received your instructions in the other world, I might have much improved upon them. But, Signior Cornaro, you seem thoughtful.

“*CORN.* You have been discoursing how much small things may be improved; and I have been casting up how much I have been able to make of a corn. When the world was intent upon the Pope's counsels, to see which he would most incline to, either the interest of the Austrian family, or else of France, in relation to the Spanish Monarchy—he calls to me one day, “Signior, I have occasion to make use of your fidelity. But dare you bear scandal? dare you endure the censure of the world, and that as long as I shall think it convenient for my service?”—“Any thing,” cry I, “may it please your Holiness! so you know it to be innocent.”—“Why I must be indisposed for some time,” says his Holiness. I dare not trust my physicians, lest they send me something that may really dispatch me. But thee I can trust; thou shalt suffer me to give out—but stay, here are a thousand crowns for thee—that, as thou wert cutting my corns, thy knife slipped, and made a wound so uneasy to me, that walking may be dangerous.”—It was done; for who dares disobey his Holiness? I had immediately the whole concourse of Rome about me. “Is it not enflamed, most noble Cornaro? When will he be able to walk? when to give audience? I have a petition; and shall be ruined, if not delivered within these two days. Is nothing to be done in private, honest Signior?” What with Cardinals, Secretaries, Imperial and Spanish factions, receiving presents, and inwardly laughing at their folly, I was so far wearied, that I had almost resolved to undeceive them. You may observe what a small thing, in outward appearance,

ance, his Holiness made use of to gain time, till he could see the various turns of affairs in the European states, so as to be able to regulate his own counsels.

“SEB. Fair and softly, good Sir! I cannot say that I did so much good; but I occasioned an equal proportion of disturbance by as small a matter. Being, by various methods too numerous to relate, admitted to Cardinal Porto-carero's closet, I one day saw a paper, beginning, “In the Name, &c.” by which I supposed 't the Cardinal's will: and the hopes of a legacy made me double my diligence. The Cardinal some days continued writing; and I going in to snuff the lights, he complained of his pen, and bad me mend it. Now that very pen (if all be true as the world says since) may have disposed of Spain and both the Indies. However, it was not my business to enquire who made the late king of Spain's will. But it was happy for me: I had all the pretenders to preferment under Philip the Fourth to wait upon me in a morning. Vice-roys were my companions. “When will his eminency stir? Is he long a dressing? Who speaks to him first as he comes out of his closet? Could not you whisper him? Might not *this* make you my friend?”

“CORN. Undoubtedly, Sir, you knew that, whilst he was dressing, was the properest time to accost him. I have heard of a great empress, Semiramis, who commanded such mighty armies, that she was forced to wear man's cloaths, to avoid the solicitations of her court-ladies: for, before that, she had not a pin stuck in her but what cost her a province, not a lock curled but what cost her two; and that, as women went then and go now, was pretty chargeable dressing every morning. But, blefs me! who comes here? On my word, he has been terribly handled.

“MUST. Yes, indeed, ill enough handled! I left my master's carcase floating in a river, and have made the best of my way hither to provide for him.

“INQ. Pray, Sir, who may have been your master?

“MUST. Why, Sir, he was the late Musti of the Ottoman Empire. But the mob were pleased to dethrone the Sultran*, to force away the Grand Vizir, and to do an extraordinary favour for my master, and more than ever had been done to a Musti before; that is, to murder him, drag him about the streets, throw him into a river (and, thank their civility!) to throw me after him.

“INQ. Pray, Sir, what post might you have borne under him?

“MUST. Post, Sir?—What post, Sir? Why every post, from his cook to his receiver general. Sir, I was a true servant sitting for a great man, and ready to execute every thing that his power might command, or his appetites desire. My master, Sir, loved money; and had all the laws, both human and divine, of the Ottoman Empire, to dispose of; and consequently had the sale of them: and, as I told you just now, I was his servant. The mob thought the

* Solyman III, who was deposed in 1691, was succeeded by Achmet II. Hence this Dialogue appears to have been written in that year.

the Mussi was covetous, though I never found him so; and called me "his money-bag maker:" for, it is true, by education, I was a French taylor; but not liking my trade, I ran away, was taken captive, turned Turk, had a kind master, under whom I made many a penny by interpreting the Alcoran: and I hoped to have retired with what I had to Italy; and there, as I was circumcised, to have ended my days in peace, under the notion of a Jewish broker.—But it is ordered otherwise.

INQ. Well, I will retire, since my two late acquaintance have got so good a companion. Truly, three very famous men have found out three very hopeful ministers. However, the poor fellows were not to be blamed, since they only used the readiest means to modern preferments."

But we must here take leave, for the present, of these entertaining volumes; reserving a farther account of them for our next Review.

Philosophical Transactions, giving some account of the present undertakings, studies and labours of the Ingenious, in many considerable parts of the world. Vol. LXV. for the year 1775, Part II. 4to. 7s. 6d. Davis.

Having enumerated in our last Review, the several articles contained in this second part of the volume of the Royal Society's Transactions for last year, few of which will admit of extract, we should have dismissed it with the notice already taken, had we not intimated, in our account of the experiments made in a heated room by the Doctors Fordyce and Blagden, contained in the first part of the volume*, that we might have occasion to be more explicit on the subject, when we should receive farther information concerning it. Some zealous friend of the *Monthly Reviewers*, and, as it should seem, ill-informed pupil of the experimentalists, has, in the mean time, thought proper to take us to task, in the Gentleman's Magazine of October last, for the few cursory strictures we then made on the subject; condemning our article in terms at least as unguarded as could be any expression of ours†.—We

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* See London Review, Vol. II. Page 69.

† To this anonymous Hypercritic we should not have deigned a reply, had we not been repeatedly called upon by our correspondents, as well as had some reason to think the pupil was prompted by one or other of his friends or preceptors.

He says, "It appears on the whole, that the *London Reviewers* have failed in their criticism on this article, either because they know nothing of the matter in hand,

Vel quia nil rectum, nisi quod placuit sibi, dicunt, &c. and that they would better support their credit by endeavouring to acquire more knowledge, or more modesty and candour, than by sneering now and then at the conductors

look upon ourselves therefore as, in some measure, obliged to take some notice of his objections; as well as of the 45th and 47th articles, of the present publication, on the same subject; although they afford but little farther information concerning it.

"The London Reviewers," says our Hypercritic, "complain of an egregious error into which Dr. Fordyce and Dr. Blagden have fallen along with the vulgar; to wit, "that of supposing the mercurial thermometer to be a real measure of the heat of the air, or of any other bodies to which it may be applied, except of such as are of equal density with the mercury in the instrument." What experiments these critics have made, or what reasons they can alledge in support of their private opinion on this subject, they have not condescended to communicate; it cannot, therefore, be supposed that it will much affect the credit of the gentlemen who subjected themselves to the experiments related: it may, however, not be amiss to mention a few things of which the London Reviewers must be totally ignorant, or which they must regard in a very different point of view from the usual one.

1. The London Reviewers seem not to have heard of, or not to attend to, that *equilibrium* or uniform diffusion which it is the nature of heat to affect, and which, sooner or later (according to circumstances), it never fails to attain. This is a point sufficiently established by observation."

On the contrary, this is the very point in dispute, That heat, partially affecting an homogenous body will *in time*, and under *some circumstances*, be equally diffused throughout that body, whether solid or fluid, is undoubtedly true: but that a number of heterogeneous or dissimilar bodies will be equally affected by the heat of one and the same circumambient medium, in any time or under any circumstances, is what the Reviewers indeed, have *heard of*, but is what they absolutely deny, and for which they will give their reasons.—He asks

"If the temperature of the quicksilver in the thermometer exceed that of the surrounding air in which it has remained a due time, whence does it derive this additional heat? or what hinders that the colder air does not carry off the superabundant heat of the mercury?"

conductors of the *Monthly Review*, and thus soliciting a comparison, which, if made will turn out to their very great disadvantage."

We cannot help remarking that the *knowledge* of this advocate, for the *Monthly Reviewers* appears to be nearly on a par with his *modesty* and *candour*. The *Monthly Reviewers* know better than to suppose literary credit can be long *supported* by any other means than those by which it is justly acquired. But we do not think even them knowing enough to tell us how *modesty* and *candour* are to be *acquired* except through the acquisition of knowledge, by such as possess them not, or have once lost them. In this respect they are as irretrievable as reputation itself; and the *fugacity* of the *Monthly* gentlemen themselves would have no other remedy than that of enquiring, with the fat knight in the farce, "Where a commodity of *good names* might be *bought*?" The *London Reviewers* are not, indeed, so *bashful* as to shun a *fair* comparison, tho' they do not *solicit* an unfair representation by such *disingenuous* and *illiberal* methods as are practiced by their rivals.—

Did the London Reviewers set up for Oracles, and undertake to expound riddles and answer questions, it might be thought incumbent on them to reply directly to these. In which case, however, they might subject themselves to the inconvenience impatiently complained of by Scaliger; who, being famous for his communicative disposition, was pestered with the queries of so many blockheads, that he wished he himself had never learnt to read. Nothing, indeed, can be truer than the observation, that an *ignoramus* will be able to ask questions, to which the most erudite and scientific will be puzzled how to make an answer: and that, not from the great difficulty of the question; but from the incapacity of the querist, to comprehend the circumstances, on which the solution of the difficulty depends. That this seems to be the present case appears from the writer's slovenly use of terms. What does he mean by the *temperature* of the quicksilver *exceeding* that of the *air*? One body may *exceed* another in the degrees of *heat* or of *cold*; but the degrees of its temperature are relative and take place from the point of mediocrity between both, so that they may *exceed* either way. Again, What does he mean by the quicksilver's remaining in the air a *due* time? According to his notion, it cannot have remained in it a *due* time, till it have acquired the same permanent degree of heat or cold; which, we say, can never be.

Equally vague and unphilosophical is the language of his next paragraph.

"There is unquestionably a great variety in different bodies with respect to their capacity of imbibing and communicating heat; nor does this variety follow the ratio of their density, tenacity, or any other property hitherto ascertained: but that sooner or later all bodies necessarily arrive at the temperature of the surrounding medium, (provided, always, they retain their fixity, and are not converted into vapour), hath not, I believe, been disputed in these later times; except by the London Reviewers."

We have read of bodies *imbibing* liquids, both cold and hot; in which latter case they may be said to *imbibe* HEAT; but they must be thirsty souls of bodies, indeed, that can imbibe *heat* in the abstract (which this writer takes to be of the same nature with fire) or heat any other way than in a liquid. We have heard, it is true, of Powel, the mountebank who *eat* fire, and of Salamanders that live and *breathe* in that element. But we know of no body a fire-drinker, but the intemperate consumers of brandy and British spirits.—Jesting apart, this *imbibing* of heat is an unmechanical and therefore, in speaking of *bodies*, an unphilosophical, unmeaning term.—As to the point in question having before been disputed or not; it is a circumstance immaterial respecting its decision. But this is certain,

that our Hypercritic's oracles, the *Monthly* Reviewers have heretofore repeatedly maintained the same doctrine as the *London* Reviewers now do. This is a circumstance, however, to which he appears to be a stranger; kindly informing us how we might have reasoned more philosophically on the occasion

"2. Most people are aware of the extreme fallibility of our senses with respect to the estimation of the degrees of heat; yet the best foundation which the Reviewers can have for their theory is the evidence of the sense of feeling. I immerse a piece of wood, another of ivory, and a third of iron, in water heated to 112° ; they are suffered to remain in it a considerable time, and are then taken out, and quickly wiped dry: I handle first the wood, and find it moderately warm; then the ivory, which is considerably warmer: last of all the iron, the heat of which is so much greater that I am unable to hold it in my hand a moment: I recollect presently Lord Bacon's hypothesis of motion being the cause of heat; and, knowing that there is more matter, or a greater number of elementary particles, under the same bulk in iron than in ivory, and in ivory than in wood, I conclude, that there must be also more motion, and consequently a greater degree of heat, which is supposed to be the proper effect of it. It is pity the Reviewers had not given, in support of their opinion, some experiments as decisive, or conclusions as scientific, as the above."

Is it not a pity for this critic that we do not think the conclusion, as he has stated the premises of the above experiment, decisive or scientific at all. The inference, that there is more *motion* in a *body*, because there is more *matter* in its *bulk*, is false and illogical, in those, who make an essential and primary distinction between *matter* and *motion**

But let us attend to the "better reason" of this scientific philosopher.

"Unluckily, certain experiments, equally familiar and as much to the purpose, tend to prove exactly the contrary. In a hot summer's day I seek every expedient for a little temporary refreshment; I handle different substances with that view: I find ivory colder to the touch than wood, and iron than ivory; in this case, then, density and compactness of texture seems as unfavourable to the presence of heat as in the former case it was favourable to it. It can hardly be expected that such accomplished philosophers as the *London* Reviewers will give up their established notions on this subject; but there is a method of explaining both these cases: thus, it is natural to suppose, in the first case, when the wood, ivory, and iron, have a *higher temperature* [meaning we suppose *hotter*] than that of the human body, that the *denser substance* will *communicate more heat* to the skin than the rarer, because a *greater number of particles* will be applied in contact to it, and the *impression* must necessarily be *more forcible*: for a

* Such a distinction, however, is not always to be deduced from physical experiment.

Similar reason, in the latter case, *when the substance is colder than the bodies*, the denser it is, the more heat will it *extract* from them, and the *sensation of cold in the part* will be more remarkable: it is evident that in either case *the temperature of the three bodies must be exactly the same, because they had been exposed a sufficient time to one and the same heating cause*, that is, to the water in the first instance, and to the air in the second."

We see here that this Hypercritic has no other idea of the *density* of bodies, than that of their containing more or fewer particles of matter; and to this he even imputes the compactness of their texture, though it is obvious that a specifically heavier body is frequently less compact of texture than a lighter one. His illustration of the experiment, adduced, is yet still more unphilosophical than the preceding. He supposes that the same particles of matter will at one time *communicate* heat and at another time *extract* it. But why?—He asks us, by what means, and in what manner certain phenomena are produced: let him tell us how a hot body communicates heat to a cold one, and a cold one extracts it from a hot one. He talks in the one case of a *forcible impression*.—What by mere apposition or application?—Then how, in the other, is the *extraction* to be effected?—Is there any magnetic or other kind of attraction in the case?—This is the true puerility of the "in dock, out nettle" of infant experimentalists, and the "tobacco hic, that will make you either well or sick" of grown children.—As to the temperature of the bodies being the same because they are exposed a *sufficient* time to the heating cause; this, we say again, is taking that for granted which remains to be proved, unless we quibble on the *sufficiency* of the time to effect what we deny can ever be effected.

"3. The London Reviewers," continues this critic, "seem to have something peculiar in their notions concerning the communication of heat: 'Were it not for the attrition and fermentation of the heterogeneous solids that float in the atmosphere,' they are firmly persuaded 'the air would not be susceptible of heat at all, notwithstanding it would communicate the heat of the surrounding bodies to each other.' Now, in what manner the air, however deprived of heterogeneous particles, should communicate to surrounding bodies a degree of heat which it wants itself, we must be content to remain ignorant, till these gentlemen shall chuse to be more full and explicit on this important subject."

As this writer admits the subject to be important, and confesses his ignorance concerning it, we will endeavour to illustrate our meaning. By the *air* it is plain we meant the atmosphere in general, abounding in heterogeneous solids or gravitating particles, floating amidst that *subtile medium* or elastic fluid, which he himself in the next paragraph supposes to have
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the principal share in the communication of heat*. Now heat is conveyed, if we may so express ourselves, from one solid body to another, through an elastic medium, by the vibratory motion propagated through the series of elastic particles composing it, or interspersed among the gravitating particles joined in its composition.—This motion is generated in such fluid by that of the particles composing the heated solids; which particles are in constant vibration; and indeed to the regularity, force and velocity of such vibration is to be imputed their attraction of cohesion: a quality that is always disturbed, and may be totally destroyed by increasing the velocity and irregularity of the constituting vibrations. It is to this irregularity and increase of velocity that the heat of the body itself is owing; as by such means the friction between the component particles increases, till at length the velocity of those vibrations, is so violent as to overcome the resistance of the surrounding medium, when the particles separate; and the body loses its form and stability†.

In like manner, the gravitating particles in an heterogeneous elastic fluid are put in motion, by the propagation of the vibrations from one heated solid body to another. Hence arises that friction between them which causes heat in such fluid, though in a less degree and in proportion to its density, or the number of such gravitating particles: from which, if the elastic fluid were quite cleared, the vibratory motions would be communicated from one elastic particle to another without friction, and therefore would cause no heat in such fluid.

This appears at least to be the state of the case with the heat that is propagated by the rays of light; which generate no heat in a medium through which they pass undisturbed in right lines‡, agreeable to the assertion of Sir Isaac Newton, in the
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* “It seems rather that the air is not so necessary to the communication of heat as one would at first suppose, and that some more subtle medium has the principal share in this matter.”

† Persons, unaccustomed to consider the component parts of all bodies to be in motion, may think it strange that their powerful cohesion should be attributed to such a cause: but if they reflect that the most heavy and hardest bodies preserve their stability or dissolve into fluidity, according to the surrounding medium; and at the same time, consider that the resistance, which a fluid medium makes to the passage of any solid particle, is in a certain proportion to its velocity, so that a medium indefinitely rare would make an indefinite resistance to a particle moving indefinitely swift; admitting the space then in which the vibrations are performed to be a proportionably indefinite vacuum, the cohesion of the moving particles must be indefinitely strong.

‡ We do not here meddle with the dispute whether the rays of light are vibratory motions, propagated through an elastic medium or material corpuscles projected from the luminous body: tho’ we are of the former opinion, notwithstanding the arguments, supposed to be conclusive, in favour of the latter. Indeed the inconsistencies

third book of his PRINCIPIA, "*Quod radii solis non agitant media quæ permeant, nisi in reflectione et refractione.*" It has, indeed, been proved by experiment that the portion of air, lying in the *focus* of the most potent *speculum*, is not at all affected with heat by the passage of light through it, but continues of the same temperature with the ambient air, although any opaque body, or even any transparent body, denser than air, when put in the same place, would be intensely heated in an instant †.

Can there be any doubt, then, that the air, or atmosphere, may be made the means of communicating to and from denser solid bodies, a greater degree of heat than itself can possess?

It is a matter of some difficulty with this philosopher to reconcile our assertion with what followed; viz. "that the *heat* of bodies stands exactly in the same predicament with their *motion*: the quantity communicated from one to another follows the same general ratio: what the one loses the other gains, &c."

"What kind of motion that is, says he, which can be communicated from a body without having been first imparted to it, must be left to the London Reviewers to determine."

If he had ever heard of the intestine motion of bodies, (and it is no novel doctrine) one would think, he would have found no difficulty in reconciling the passages in question; which he is pleased to term (though they are strictly *mechanical* and *mathematical*) *metaphysical*, and if not *wholly nonsensical*, foreign to the purpose. But we shall here take leave of this pretended Aristarchus, with a return of the compliment, he pays to the Reviewers; "he does not seem to be acquainted with the very elements of this part of Natural Philosophy." Having run this article to a sufficient length, also, we must defer our intended Observations on the *transactions* above-mentioned, and the purposes, designed to be answered by the experiments, recorded in them, to another opportunity.

An Enquiry into the Nature and Causes of the Wealth of Nations.
By Adam Smith, LL. D. and F. R. S. Formerly Professor of
Moral Philosophy in the University of Glasgow. 2 vols. 4to.
1l. 16s. 6. Cadell.

Continued from page 187.

Indebted

tencies, attending the inconceivable velocity, rarity and tenuity of light, considered as a moving body, bring that doctrine, in our opinion, very near to a *reductio ad absurdum*.

† Vide, Essays and Observations, Physical and Literary. Read before a society in Edinburgh. Vol. II. page 22, et seq.

Indebted as the political writers of the *present* age, are to those of the *last*, for the investigation of first principles, we cannot help thinking the best of our former writers on subjects of civil polity, rather too abstracted and speculative for present edification. It is to the credit of several of these times that, after the example of other experimental philosophers, they begin to found their principles more on experience and less on speculation. Hence it is that the doctrines they advance, frequently surprize the bookish theorist with the appearance of fallacious novelty. The fact, however, is that the innovation, effected by the discoveries and improvements of modern times, hath not only given a new face to the science of politics, but hath essentially varied the fundamental parts of the hitherto prevailing systems of civil government. To this it may be added, that political administration is become infinitely more complicated and difficult, than it was in ages and countries, whose commercial connections were few and confined, and whose manners were unrefined and simple. It is no wonder, therefore, that our political disquisitions should take a new cast, and the principles, now necessary to be assumed, should appear considerably enlarged and improved. As the luxury of an age or two ago, is œconomy, and even penury, in this, *maxims* must vary with *manners*, and even first *principles* change, at least in capacity and extent, with the *times*.

This reflection may possibly be necessary to conciliate the very liberal manner, in which our ingenious author appears to have accommodated his political principles to the present situation of things.

The *second* volume of this work, containing Book the fourth and fifth, treats "Of Systems of Political Economy" and "Of the Revenue of the Sovereign or Common-wealth."

In a very short Introduction to the first of these objects, bearing the subject of the *fourth* book, our author observes that

"Political œconomy, considered as a branch of the science of a statesman or legislator, proposes two distinct objects; first, to provide a plentiful revenue or subsistence for the people, or more properly to enable them to provide such a revenue or subsistence for themselves; and secondly, to supply the state or commonwealth with a revenue sufficient for the publick services. It proposes to enrich both the people and the sovereign.

"The different progress of opulence in different ages and nations, has given occasion to two different systems of political œconomy, with regard to enriching the people. The one may be called the system of commerce, the other that of agriculture. I shall endeavour to explain both as fully and distinctly as I can, and shall begin with the system of commerce. It is the modern system, and is best understood in our own country and in our own times."

In *chap. I.* he lays down, accordingly, "the principle of the commercial or mercantile system; beginning with a display of the popular notion, hitherto conceived of it: which he exposes and explodes.

"That wealth consists in money, or in gold and silver, is a popular notion which naturally arises from the double function of money, as the instrument of commerce, and as the measure of value. In consequence of its being the instrument of commerce, when we have money we can more readily obtain whatever else we have occasion for, than by means of any other commodity. The great affair, we always find, is to get money. When that is obtained, there is no difficulty in making any subsequent purchase. In consequence of its being the measure of value, we estimate that of all other commodities by the quantity of money which they will exchange for. We say of a rich man that he is worth a great deal, and of a poor man that he is worth very little money. A frugal man, or a man eager to be rich, is said to love money; and a careless, a generous, or a profuse man, is said to be indifferent about it. To grow rich is to get money; and wealth and money, in short, are in common language considered as in every respect synonymous.

"A rich country, in the same manner as a rich man, is supposed to be a country abounding in money; and to heap up gold and silver in any country is supposed to be the readiest way to enrich it. For some time after the discovery of America, the first enquiry of the Spaniards, when they arrived upon any unknown coast, used to be, if there was any gold or silver to be found in the neighbourhood. By the information which they received, they judged whether it was worth while to make a settlement there, or if the country was worth the conquering. Plano Carpino, a monk sent ambassador from the king of France to one of the sons of the famous Gengis Khan, says that the Tartars used frequently to ask him if there was plenty of sheep and oxen in the kingdom of France. Their enquiry had the same object with that of the Spaniards. They wanted to know if the country was rich enough to be worth the conquering. Among the Tartars, as among all other nations of shepherds, who are generally ignorant of the use of money, cattle are the instruments of commerce and the measures of value. Wealth, therefore, according to them, consisted in cattle, as according to the Spaniards it consisted in gold and silver. Of the two, the Tartar notion, perhaps, was the nearest to the truth.

Mr. Locke remarks a distinction between money and other moveable goods. All other moveable goods, he says, are of so consumable a nature that the wealth which consists in them cannot be much depended on, and a nation which abounds in them one year may without any exportation, but merely by their own waste and extravagance, be in great want of them the next. Money, on the contrary, is a steady friend; which though it may travel about from hand to hand, yet if it can be kept from going out of the country

try is not very liable to be wasted and consumed. Gold and silver, therefore, are, according to him, the most solid and substantial part of the moveable wealth of a nation, and to multiply those metals ought, he thinks, upon that account, to be the great object of political œconomy.

“Others admit that if a nation could be separated from all the world, it would be of no consequence how much or how little money circulated in it. The consumable goods which were circulated by means of this money, would only be exchanged for a greater or a smaller number of pieces; but the real wealth or poverty of the country, they allow, would depend altogether upon the abundance or scarcity of those consumable goods. But it is otherwise, they think, with countries which have connections with foreign nations, and which are obliged to carry on foreign wars, and to maintain fleets and armies in distant countries. This they say, cannot be done, but by sending abroad money to pay them with; and a nation cannot send much money abroad, unless it has a good deal at home. Every such nation, therefore, must endeavour in time of peace to accumulate gold and silver, that when occasion requires, it may have wherewithal to carry on foreign wars.

“In consequence of these popular notions, all the different nations of Europe have studied, though to little purpose, every possible means of accumulating gold and silver in their respective countries. Spain and Portugal, the proprietors of the principal mines which supply Europe with those metals, have either prohibited their exportation under the severest penalties, or subjected it to a considerable duty. The like prohibition seems antiently to have made a part of the policy of most other European nations. It is even to be found, where we should expect least of all to find it, in some old Scotch acts of parliament, which forbid under heavy penalties the carrying gold or silver *forth of the kingdom*. The like policy antiently took place both in France and England.

“When those countries became commercial, the merchants found this prohibition, upon many occasions, extremely inconvenient. They could frequently buy more advantageously with gold and silver than with any other commodity, the foreign goods which they wanted either to import into their own, or to carry to some other foreign country. They remonstrated, therefore, against this prohibition as hurtful to trade.”

The remonstrances, made on this occasion, he proceeds to shew, were founded partly on substantial and partly on sophistical reasons; illustrating the real state of the case in a full, and, in our opinion, a true point of light. The particular subjects of the seven following chapters into which this book are divided, are as follow.

“Chap. II. Of Restraints upon the Importation of such Goods from foreign Countries as can be produced at Home.—Chap. III. Of the extraordinary Restraints upon the Importation of Goods of almost all Kinds, from those Countries with which the Balance is supposed to be disadvantageous.—Digression concerning Banks of Deposit,

Deposit, particularly concerning that of Amsterdam.—Chap. IV. Of Drawbacks.—Chap. V. Of Bounties.—Digression concerning the Corn Trade and Corn Laws.—Chap. VI. Of Treaties of Commerce.—Chap. VII. Of Colonies.—Part I. Of the Motives for establishing new Colonies.—Part II. Causes of the Prosperity of new Colonies.—Part III. Of the Advantages which Europe has derived from the Discovery of America, and from that of a Passage to the East-Indies by the Cape of Good Hope.—Chap. VIII. Of the Agricultured Systems, or of those Systems of political Oeconomy which represent the Produce of Land, as either the sole or the principal Source of the Revenue and Wealth of every Country.”

We shall select, from the chapter on the colonies, what this writer advances respecting the Representation of the Americans in the British House of Commons.

“The idea of representation was unknown in ancient times. When the people of one state were admitted to the right of citizenship in another, they had no other means of exercising that right but by coming in a body to vote and deliberate with the people of that other state. The admission of the greater part of the inhabitants of Italy to the privileges of Roman citizens, completely ruined the Roman republic. It was no longer possible to distinguish between who was and who was not a Roman citizen: No tribe could know its own members. A rabble of any kind could be introduced into the assemblies of the people, could drive out the real citizens, and decide upon the affairs of the republic as if they themselves had been such. But though America was to send fifty or sixty new representatives to parliament, the door-keeper of the house of commons could not find any great difficulty in distinguishing between who was and who was not a member. Though the Roman constitution, therefore, was necessarily ruined by the union of Rome with the allied states of Italy, there is not the least probability that the British constitution would be hurt by the union of Great-Britain with her colonies. That constitution, on the contrary, would be compleated by it, and seems to be imperfect without it. The assembly which deliberates and decides concerning the affairs of every part of the empire, in order to be properly informed, ought certainly to have representatives from every part of it. That this union, however, could be easily effectuated, or that difficulties and great difficulties might not occur in the execution, I do not pretend. I have yet heard of none, however, which appear insurmountable. The principal perhaps arise, not from the nature of things, but from the prejudices and opinions of the people both on this and the other side of the Atlantic.

“We, on this side the water, are afraid lest the multitude of American representatives should overturn the balance of the constitution, and increase too much either the influence of the crown on the one hand, or the force of the democracy on the other. But if the number of American representatives was to be in proportion to the produce of American taxation, the number of peopel

to be managed would increase exactly in proportion to the means of managing them; and the means of managing, to the number of people to be managed. The monarchical and democratical parts of the constitution would, after the union, stand exactly in the same degree of relative force with regard to one another as they had done before.

“The people on the other side of the water are afraid lest their distance from the seat of government might expose them to many oppressions. But their representatives in parliament, of which the number ought from the first to be considerable, would easily be able to protect them from all oppression. The distance could not much weaken the dependency of the representative upon the constituent, and the former would still feel that he owed his seat in parliament and all the consequence which he derived from it to the good will of the latter. It would be the interest of the former, therefore, to cultivate that good-will by complaining with all the authority of a member of the legislature, of every outrage which any civil or military officer might be guilty of in those remote parts of the empire. The distance of America from the seat of government, besides, the nations of that country might flatter themselves, with some appearance of reason too, would not be of very long continuance. Such has hitherto been the rapid progress of that country in wealth, population and improvement, that in the course of little more than a century, perhaps, the produce of American might exceed that of British taxation. The seat of the empire would then naturally remove itself to that part of the empire which contributed most to the general defence and support of the whole.”

In this last notion, our author agrees with those American writers, who seem willing only to accede to conciliatory measures on any terms with the mother-country, in hopes this prognosticated period might not be very distant.

Book the fifth is divided into three chapters; the subject of the first of which is, the expences of the sovereign or commonwealth; the subdivisions as follow.

Part I. Of the Expence of Defence.—Part II. Of the Expence of Justice.—Part III. Of the Expence of public Works and public Institutions.—Article 1st. Of the public Works and Institutions for facilitating the Commerce of the Society.—Article 2d. Of the Expence of the Institutions for the Education of the Youth.—Article 3d. Of the Expence of the Institutions for the Instruction of People of all Ages. Part IV. Of the Expence of supporting the Dignity of the Sovereign.

Chap. II. Contains an Investigation “Of the Sources of the general or public Revenue of the Society.—Part I. Of the Funds or Sources of Revenue which may peculiarly belong to the Sovereign or Commonwealth.—Part II. Of Taxes.—Article 1st. Taxes upon Rents.—Taxes upon the Rent of Land.—Taxes which are proportioned, not to the Rent, but to the Produce of Land.—Taxes upon the

the Rent of Houses.—Article 2d. Taxes upon Profit, or upon the Revenue arising from Stock.—Taxes upon the Profit of particular Employments.—Appendix to Articles 1st and 2d. Taxes upon the Capital Value of Lands, Houses, and Stock.—Article 3d. Taxes upon the Wages of Labour.—Article 4th. Taxes which, it is intended, should fall indifferently upon every different Species of Revenue.—Capitation Taxes.—Taxes upon consumable Commodities.

Chap. 3. treats of public debts; a subject which the author manages with much plausibility and great caution; but, as our limits will not permit us to enlarge on this article, we shall take leave of the work, with his concluding paragraph; respecting the importance of our colonies, and of immediate consequence to our country.

“If the colonies, notwithstanding their refusal to submit to British taxes, are still to be considered as provinces of the British empire, their defence in some future war may cost Great Britain as great an expence as it ever hath done in any former war. The rulers of Great Britain have for more than a century past amused the people with the imagination that they possessed a great empire on the west side of the Atlantic. This empire, however, has hitherto existed in imagination only. It has hitherto been, not an empire, but the project of an empire; not a gold mine, but the project of a gold mine; a project which has cost, which continues to cost, and which if pursued in the same way as it has been hitherto, is likely to cost immense expence, without being likely to bring any profit; for the effects of the monopoly of the colony trade, it has been shewn, are, to the great body of the people, mere loss instead of profit. It is surely now time that our rulers should either realize this golden dream, in which they have been indulging themselves, perhaps, as well as the people; or, that they should awake from it themselves, and endeavour to awaken the people. If the project cannot be completed, it ought to be given up. If any of the provinces of the British empire cannot be made to contribute towards the support of the whole empire, it is surely time that Great Britain should free herself from the expence of defending those provinces in time of war, and of supporting any part of their civil or military establishments in time of peace, and endeavour to accommodate her future views and designs to the real mediocrity of her circumstances.”

Letters from Italy, describing the Manners, Customs, Antiquities, Paintings, &c. of that Country, in the Years 1770 and 1771, to a Friend residing in France. 3 vols. 8vo. 15s. in sheets. Dilly.

It has been observed, by a writer, who affected some time ago to amuse the world with “*Something New*,” that “every
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* A publication, in two volumes, so entitled.

one who goes abroad, now-a-days, whether for health or pleasure, for idleness or business, seems to think himself called upon by the public, to render it a minute account of his occupations, avocations, observations, and lucubrations, during his pilgrimage.

Nay some, I have been informed, have so well prepared themselves for this work, before hand, that they have written half their book, before they set out, in order to save themselves the trouble of lugging the one, they copied from, about with them, from stage to stage. One person, I was assured, deferred his journey, for a twelve-month, 'till he had finished his travels. These Gentlemen may well be said to travel much, at home."

That this hath been the practice of many domestic travellers is not to be doubted: indeed, its notoriety proves it to be *nothing new*.—It does not seem to be the case, however, with our fair country-woman, the present writer; who, though she may have lugged (as our novellist elegantly expresses it) her KEYSER † along with her on her tour, has by no means explicitly taken him for her guide. On the contrary, her superior attention, taste and good sense are frequently displayed in correcting the mistakes of that learned Itinerant.

Of these letters being the genuine correspondence of a real traveller, and of the female sex, as mentioned in the title-page, we are ourselves convinced as well from their internal evidence, as the assurance, given us by the editor, in his preface.

"The author of these letters," says he, "made the tour of Italy with her husband in the years 1770 and 1771: her correspondent, a near and much esteemed relation, had required from her at parting, circumstantial details (by letter) of whatever she should meet with during the period of their separation, curious or interesting; in the view of comparing her communications with the best modern travels of French or English publication.

"At the request of that relation they are now published, with little other caution or correction, than the discharging them (in some measure) from repetitions, and the suppression of certain matters of meer private concern, by no means objects of information or entertainment to the public."

"Much," continues he, "of the matter now before us, was thrown on paper immediately after; and not a little of it whilst the recorded incidents were yet passing; the greater part of it was wrote in the midst of fatigue, in moments unfavourable to precision and unfriendly to reflection, save only to such reflections as naturally rose out of the occurring events.

* † Nor is it only the credulity or inattention of that plodding German, which our ingenious *Englishwoman* occasionally corrects; but she detects the mistakes of Richard Lalande and others, when they fall in her way.

"The Editor, who cannot plead indifference to these Letters and their author, finds himself impelled to anticipate the reader's approbation of that spirit of tenderness and benevolence, that animated warmth so honestly avowed, and so feelingly exerted in the defence of freedom and the interests of humanity, which abundantly display themselves in the pages now before us.

"The Author's declining to give her name to so circumstantial a narrative, as renders it singularly improbable it should long remain concealed, seems to call for some apology; all the Editor has to say in regard to this peculiarity is, that the utmost that could be obtained from her, was an acquiescence in their anonymous publication."

If we were at liberty to hazard a conjecture from circumstances, without doing any violence to the modesty and diffidence of the writer, we should guess the author of these letters to be well-known in the vicinity of BATH; and indeed among the literati throughout the whole kingdom, as the patroness of a charitable institution that does honour at once to her taste and humanity †.

Of the stile and manner of these friendly epistles, as well as of the species of information, contained in them, we shall give our readers a few specimens.

LETTER VI. September 29, 1770.

"Here we are at Aiguebelle, and here are we to sleep. We quitted Chamberry this morning, and had purposed leaving that town yesterday, but were obliged to postpone our departure, not having been able to procure what is called, a good chaise and horses, to convey us to Turin, until this morning: when a *voiturin* presented himself with his horses and chaise for our approbation. It seems we were particularly lucky, for this *voiturin* is supposed to have one of the best chaises and the best horses at Chamberry;—but after those of England, or even of France, it is no easy matter to reconcile one's self to a machine, which seems constructed for the purpose of overturning. It is so extremely high and narrow, that it totters on plain ground; it has but two wheels; the shafts are tied over the back of the horse, the two extremities having been forced as near to each other as cords can brace them. The consequence of these shafts being raised up so high is, that the body of the chaise leans back; so judge of the easy situation of those who are thus conveyed. Nothing like a spring to mitigate one's sufferings; but jolt upon jolt—now, by the unevenness of the road, losing the equilibrium on one side, till by a sudden rise one trembles for fear of being turned topsy-turvy on the other. The horse the postilion rides, is tied on with ropes to the side of the chaise, the shafts occupying the whole breadth. By the frequent breaking of these ropes, the

† Mrs. M. of Bath-Easton—See our Account of Poetical Amusements; at a Villa near Bath, vol. I. page 51. If we are mistaken, we beg the lady's pardon for what, otherwise, we conceive there needs no apology.

chaise must as frequently stop to tie them up again. For this machine and three horses; including one for our *courier*; we are to pay six louis and an half; and the *voiturin* is to convey our baggage and his chaise and horses over the mountain*; (I certainly need not tell you, there is no putting more than a pair of horses to a carriage in these roads.)—From Chamberry to Montmelian the road is narrow, but not dangerous; and the country fertile. The town and citadel of Montmelian (which latter is now in ruins) are situated upon a high and very steep mountain, on the sides of which the vine is cultivated which yields that wine so much esteemed, and so frequently mentioned by the Italian *voyage* writers†. The inn is not in the town, it is half a league on this side; it was formerly a nobleman's *chateau*. But poor and humble must have been the times, when noblemen occupied such houses. An English farmer would not be thought unreasonable, were he loudly to complain of his landlord for having destined him such an habitation on his estate.

“ There is so steep an ascent from the inn, that we walked it up. Having gained the top, the country we had left behind appeared very charming; the river *Iser* washing the feet of the mountains, which from the bottom to the town of Montmelian are entirely covered with vines. The town is crowned by the citadel, which is sufficiently in ruins to be a fine object of view. Higher again, and on all sides, rise up mountains, some quite bare and barren, others clothed with wood; and great beds of snow in the clefts of rocks, form a strong contrast with the green pines. From Montmelian to Aiguebelle, after having passed the mountain above-mentioned, the road lies in a very narrow valley, which winds incessantly; there is no room in many places, but for the road and the river, the mountains on each side approach so near to each other. The course of the river is frequently turned by the stones that have fallen into it, and the road is in many places rendered difficult by vast fragments of rock that have rolled down from the adjacent mountains. Within a league or two of Aiguebelle the prospect opens, the country is well cultivated and peopled; and several villages appear on both sides, half hid in trees; the spires of their churches, covered all over with tin, glisten amidst the forests of firs. Several ruined towers, mostly of a square form, crowning the brows of the mountains, seem placed there on purpose for the view.

“ Aiguebelle lies in a bottom closely surrounded by mountains, whose tops are covered with eternal snows, which the peasants firmly believe have never melted since the first snow that fell after the creation of the world. This is but a poor straggling sort of village. The water here is delicious; it is clear, light, and sparkles in the glass like Champaign. The inhabitants pretend,

* Mount Cenis.

† It is remarkable, that the vines have scarce any earth to grow out of. I do not believe that 12 cart loads could be collected from 15 acres of mountain on the western side of Montmelian.

this village has acquired its name from the quality of the fine fountain that runs through it. The inn is tolerable; there are a few Sardinian cavalry quartered here. A female, who belonged to the troop, particularly attracted my attention; she was dressed in the regimental uniform; a man's coat of blue cloth, faced with scarlet, and silver buttons; the skirts very long; a petticoat, buttoned before and behind, of the same materials; a small hoop under it. On her head, a brown *peruke*, I think it is called a *Ramille*, with a *queue* reaching down almost to her heels. In person, extremely tall; her face long and pale, her nose aquiline, and to crown the whole, an exceeding fierce cocked laced hat. M—— is gone to see the remains of the village of Randan, which was destroyed a few years since in a wonderful manner; the *Cure* of the parish is gone with him, if the account he brings me proves in any degree curious, I shall certainly retail it to you.

M—— is returned, and I shrewdly suspect by his accounts, that neither *Richard* nor *Lalandé* ever gave themselves the trouble to explore in person the devastation that a falling mountain caused, by its descent on the village of Randan; an event which happened on the 12th of June 1750. Continued heavy rains for several days, succeeded by a warm sun-shine, dissolving the vast heaps of snow which lay on the mountains contiguous to the village, caused such an inundation, as brought down on a sudden vast fragments of the soil and prodigious rocks, in such an abundance as entirely to cover up the village, which consisted of thirty-six houses, the *château*, gardens, and stables of the *Seigneur*, and the parish church; excepting about 10 feet of its steeple, which still appears above the surface. The windows of the belfry are above eleven feet from the ground; not even with it, as *Lalandé* asserts*; nor is there any possibility of entering them without a ladder. The peasants have cleared about seven feet of the arch of the vault of this church; but it was too difficult an undertaking to continue. The space covered over is about 25 acres, including the village and adjoining fields. The ground is raised above its former level 36 feet in the highest part, sloping down to the river. Old trees are buried up to their heads, five or six feet of their topmost branches only appearing above the ground. Stupendous rocks lie dispersed on all sides, some measure from eleven to thirteen feet one way, by seven to eleven the other: this unequal superficies is covered over between the rocks with brush-wood, the fibres or seeds of which have come down in the fragments of the mountain. The torrent of melted snow which forced its way down, formed two cataracts, overturning in its course houses, trees, and rocks; the channels they have left are 16 feet deep and 30 broad. As *Lalandé* and *Richard* have said very little about the catastrophe which befel this village and its environs in one day, I thought it worth while to describe its present station.

* Having nothing more curious to add, I conclude, &c.

VOL. III.

C c

LETTER

LETTER VII. Sept. 30, 1770, at Night.

"Here, at St. Michael, another deserted *chateau*, are we to pass the night; but the accommodations are so wretched, that they have banished sleep from my eyes: the hardness and dirt of the bed does not invite me to rest. One would think old Keyser had been doating, when he says, "there is very good accommodation in a spacious inn at St. Michael," &c. Spacious it is indeed, but naked walls, and ill-paved floors; a few broken chairs, and straw beds; those without curtains being better in some respects, by being less *sordid*; a larder affording no other provision than stinking oil; four, and almost black bread; and trout marinated after they stunk. But what charmed poor Keyser, was certain moral sentences wrote over the doors; who inveighs with great ill-humour against the fallies of fancy, commonly wrote by young people upon window-panes. It had been a difficult matter to have found any here to have wrote upon.—Our hostess made us some reproaches for chusing to sup in our own room (although it was more for her interest, as we pay considerably dearer,) intimating it would be better if we would eat at *table d'hôte*; for there was a great deal of company. You cannot imagine how much all our hosts have worried us to eat at their table; but I need not tell you, we had rather eat a crust of bread in the stable with the horses, than sit down with all sorts of people that one does not know: they may be "the best sort of people in the world." However, the last words of the hostess made me curious to know who the company might be: it consisted of a *Seigneur* of Milan, an *Abbé* of Florence, a singer from Venice, three Lyons traders, and a woman, wife to one of them.

"Our road to-day has been worse than any we have yet experienced. From Aiguebelle to St. Jean de Maurienne is one continued ascent and descent. We have passed several dangerous bridges, composed of nothing but fir-trees thrown across; very uncertain and weak, the river running under with great rapidity. About three weeks since, one of these bridges failed, as the Lyons *diligence* was passing it. None of the passengers perished; but the baggage, to the amount of forty thousand livres, was lost, and all the horses drowned, before they could be disentangled from their harness. Some of the stone bridges I think very near as terrifying as those of wood; one in particular near St. Jean de Maurienne, which is more like a sharp ridge of a house than a bridge; and so narrow, the wall on each side being also extremely low, that were the horses to take fright, one must infallibly be overturned into the river.—I forgot to mention, that we dined at *la Chambre*, a most wretched place, and a very bad inn: it is about midway between Aiguebelle and St. Jean de Maurienne. This latter is a pretty, clean-looking little town. Lalande makes mention of this place, as being the fortress by which Hannibal marched into Italy, according to some writers; but as authors, you know, often differ, others will have it (and this he says is the common opinion) that he crossed over the mountain St. Bernard. He (Lalande) gives a long

being quotation from the *Memoirs du Marechal de Vielleville*, describing a kind of masque given by the inhabitants of this town to Henry the Second of France, in 1548. See tom. i. p. 15.

" Having already attempted to give you an idea of the bridges in Savoy, which, as you see, are not too much to be depended upon (though the present time of the year is esteemed the best and safest season for this journey,) there is another kind of accident to which those who travel this road are subject, that of being crushed to death by ponderous rocks, many of which seem suspended by one corner only, and jutting out, hang over the road, threatening destruction every moment. The soil about them is a loose grey sand, and seems strongly incorporated with lead ore. Many of these rocks have already fallen down into the road, others into the river: those which by their fall had quite stopped up the road, have been blown up by the peasants, so as to leave sufficient room for a carriage to pass. Several of these fallen rocks are nearly cubical, and as large as small cottages. A rock, in particular, which appeared to be one entire stone, that had rolled to one side, in form and size resembled a small parish-church. The great stones which have fallen into the river, by stopping its course, have caused most rapid cascades, whose white foam dashing from rock to rock, is beautifully contrasted with the greenness of the stream. —This road is particularly dangerous in the spring, when the rocks are subject to fall, from the weight of the snow that lies upon them.

" Further on, and nearer to St. Michael, there is a variety in this mountainous prospect that is more than romantic. Some of the mountains are cleft and torn asunder, as if by earthquakes, a dreadful darkness concealing the inmost recesses of these caverns. Down the sides of others, prodigious cataracts have, in their fall, rooted up great fir-trees, and thrown them across each other: some are actually growing with their heads downwards; great fragments of rocks and stony ground, out of which they grow, having been partly broken off, and twisted round out of their places by the rapid descent of these torrents of melted snow. Near St. Michael, there are mountains whose sides admit of cultivation, the earth being supported by little low walls, rising one above the other, till intercepted by the snow. Vines, and all sorts of grain, flourish luxuriantly on the sunny side. The earth is brought up in baskets fastened to the backs of women and children, the mountain being too steep for an ass or mule to ascend. —I could not perceive any petrifications or fossils along this road, though I kept a careful lookout; and as our carriage went slow, I think I should have discovered them, had there been any.

" We passed by a castle situated upon the top of a very high rock: it is called *Miolans*, and serves as a state-prison. The king of Sardinia sends hither those who have committed any capital crimes of state. Many years ago there was a dreadful instrument of death made use of here for the prisoners condemned to die: it was called *la supplice des razoirs*. A cascade, which falls near the

castle, turned a mill-wheel, which was set round with razors: the wretch who was to suffer, being fastened under this wheel, was soon cut into a thousand pieces."

We cannot at present spare more room for our account of these ingenious and entertaining letters; but shall resume it in our next number.

An Essay on the Water commonly used in Diet at Bath. By W. Falconer, M. D. F. R. S. Small 8vo. 3s. Lowndes.

Dr. Falconer hath here given us the result of various experiments he made on the dietetic, if we may so call them, waters at Bath, with remarks on each; from all which he deduces the following general inferences.

"I. The water with which this place is generally supplied, which is brought from springs in the neighbourhood, is of a middle kind, containing more foreign matter than the best river or spring waters; but considerably less than the generality of pump waters, and particularly than that of London.

"II. The comparative goodness of the waters is not easy to ascertain, the experiments varying as to this point, and the difference being very small. To me they seem to stand in the following order:

"Water of The Circus reservoir—best.

"From the city reservoir and Beacon Hill—nearly alike.

"From Beechen Cliff—very little worse than the two foregoing*.

"III. Selenites, and common salt, appeared to be the principal impregnations of the saline kind. The proportions in which these differed in the several springs, with respect to one another, are too minute to be of consequence, and at the same time difficult to be ascertained with exactness. Besides these, an oily matter, probably of the nature of fossil oil, is present in all these waters, which is most conspicuous in the Beechen Cliff water and that of the city reservoir. Fixable air is undoubtedly contained in all the waters, and in nearly the same proportion in all, which does not seem to differ much from the proportion usually found in spring waters.

"IV. No sulphureous impregnation is contained in any of the waters, nor any difference of temperature from spring water in general, even in some pump waters that rise in the city, and very near the hot springs.

"V. No lead, or other ingredient particularly injurious to health, appears to be contained in any of the waters.

"VI. The pump water, or that which is drawn up by pumps from wells in the city, is much more impure than the spring water which comes

* The purity of the River Water is difficult to ascertain, as it is so varied by floods, &c.—The Pump Water much the worst of any.

comes from the surrounding hills, and not so agreeable to the taste, as it contains a portion of the bitter purging salt.

"VII. The river water, from its slow course, and being frequently muddied, is not in general so pure, and fit for internal use, as the spring waters.

"VIII. We have reason to think, that the health of those who inhabit or resort to this place will be likely to be improved, from what it was formerly, by the introduction of better water for use in diet."

The Case of the late Agent of the Royal Hospital at Plymouth, superseded in July 1774, in a Letter addressed to the Right Honourable the Earl of Sandwich, First Lord Commissioner of the Admiralty. Interspersed with candid Remarks on, and occasional References to genuine Letters and Papers, put into the Hands of Philip Stevens, Esq; Secretary of the Admiralty, since October 1768. Wherein are assigned, probable Causes of the Decay of the Royal Navy. By Yeoman Lott. 12mo. No price. Printed for the Author in London.*

Mr. Lott complains heavily of being *oppressed for doing his duty*, and dismissed from the public service, after being employed *thirty three years* without imputation either of *fraud or neglect*.—This is certainly a hard case; but, alas, in this wicked world (the world of public office at least) "to be direct and honest is not safe:" and it is a pity Mr. Lott should have lived so long in such a world without knowing that *honesty* may be sometimes too *officious*. The most well-meaning men are frequently obliged to give in to official and professional impositions; satisfied with doing their duty as far as it is *practicable*, without essentially hurting themselves; wisely considering that it is better to wink at faults, they cannot mend, than to set up as reformers of others, to their own ruin. Honesty may be the best policy with the world in general, but when probity is publicly associated with knavery, it must either retire from the service or give way to the practice of the majority. Whatever compliment, therefore, we might be disposed to pay Mr. Lott, on account of his integrity, we can say little in favour of his discretion. Perhaps, if his good friend, Lord Sandwich, should try him once again, he may be found more practicable.

Interest Tables on an Improved Plan. Shewing by Inspection the legal Interest on every Sum from 1l. to 1000l. and from 1000l.

to

* Author of an Enquiry into the cause of the scarcity of ship timber—and of Hints towards an amendment of the Royal Dock-yards.

to 10,000*l.* for 1 Day to 30, 40 and 50 Days, and for 3, 6, 9 and 12 Months. Tables for 3, $3\frac{1}{2}$, 4, $4\frac{1}{2}$, 5, $5\frac{1}{2}$, 6, $6\frac{1}{2}$, 7, $7\frac{1}{2}$, and 8 per Cent. per Annum, from 1*l.* to 10,000*l.* for 3, 6, 9, and 12 Months. A Table for 100*l.* at 3 per Cent. per Annum, from 1 Day to 365 Days, particularly useful to the Dealers in East India Company's Bonds. A Table of Discount at $6\frac{1}{2}$ per Cent. the Allowance made by the East-India Company to the Purchasers of Goods at their Sales for Prompt-Payment: calculated to the One Hundredth Part of a Penny, from One Penny to One Thousand Pounds. A Table for the Payment of Salaries or Wages. A Table shewing the Number of Days from any Day in one Month to the same Day in any other Month. By Robert Griffin. 8vo. 5s. bound. Carnan.

Mr. Griffin hath been so explicit in his title page that nothing more is necessary, on the part of the Reviewers, than to say that his work is neatly, and, as far as we have examined it, accurately printed; so that these tables of calculation promise fair to answer all the ends intended by them.

Discourses on Practical Subjects. By John Moir. Small 8vo. 3s Cadell.

These discourses appear to have been delivered from the pulpit; though we are not expressly told so. The subjects of them are as follow.

“I. On the Birth of Christ.—II. On the Birth of Christ.—III. On the Genius of the Gospel.—IV. On the Inefficacy of Preaching.—V. On the Delicacy of the Finer Affections.—VI. On the Death of a Friend.—VII. On the Felicity of Generous Dispositions.

As to the matter of these discourses, it is rather declamatory than argumentative. The style is, accordingly more rhetorical than correct. There is yet a simplicity and elegance interwoven through the whole, which will doubtless recommend them to those for whom their publication seems chiefly intended; viz. those who “more frequently require to be reminded, than informed.”

An Universal Grammar, for the Use of those who are unacquainted with the Learned Languages, and are desirous of speaking and writing English, or any other modern Language with Accuracy and Precision. By Richard Wynne, A. M. Rector of St. Alphage, London; and Chaplain to the Right Honourable the Earl of Dunmore. Small 8vo. 2s. 6d. Brotherton.

The

The design of this little tract, on Grammar, cannot be better communicated than in the words of the author, who gives the following account of it in his preface.

"The following sketch was designed for the use of a daughter, in order to give her an idea of Grammar in general, and to render the learning of French and Italian less tedious and irksome than the common method. For most of the modern Grammarians either suppose the learner to be sufficiently acquainted with the Latin Grammar; or give a long detail of technical terms and grammatical rules, without any regard to the genius of our own, and other modern languages.

"Finding the good effect of this plan, in furnishing a child of nine years of age with a more accurate knowledge of Grammar, than is usually attained by persons of her own sex of maturer age by the common method of education, I communicated it to several judicious friends. After a careful perusal, they were of opinion that it might be serviceable not only to young ladies, but also to young gentlemen, educated at boarding schools; which induced me to commit it to the press, hoping it may prove useful to the public, especially to the unlearned of both sexes.

"It is not uncommon for persons who think themselves superior to the illiterate vulgar, to transgress the rules of Grammar in their native language, both in conversation and writing, without being sensible of their error. This must be chiefly owing to an early habit they contracted, by conversing with the lower class of servants, &c. when young; which a subsequent superficial education has not been able to correct. How often are our ears offended with the following expressions: *We was, they was, I comes, I goes*, and the like; which are as ungrammatical as *We is, they am, he come, she go*, the absurdity of which is apparent to every one: This is what school-boys usually call *false concord*, or, to speak with propriety, is no concord at all.

"Another inaccurate way of speaking is exceeding common, and but little noticed; I mean, the making use of two negative Adverbs, instead of one. We frequently hear these solecisms from the mouths of some men who are reputed scholars, and of many women who have had, what is called, a genteel education, viz. *I won't give you nothing, I won't tell nobody, I cannot see nothing*, &c. which is as much as to say, *I will give you something, I will tell somebody*, &c. according to the genius of our language.

"To the same cause may be attributed the barbarous corruption of the following words, and many others which must daily occur to an accurate observer, viz.

Alabaster,	for Alabaster.
Aimable,	Amiable.
Aks,	Ask.
Clash,	Class.
Conquest,	Concourse.
Chrystial,	Crystall.
Curofity,	Curiosity.

Drawn up.

Drowned,	for Drowned.
Grievous,	Grievous.
Idear,	Idea.
Illconvenincy,	Inconveniency.
Ingeniously,	Ingenuously.
Obstropulous,	Obstreperous.
Sitiation,	Situation
Stupendious,	Stupendous.
Windor,	Window.

"Though this be not a fault against the rules of Syntax; yet, as Grammar includes a right pronounciation and orthography, or spelling, it is committed for want of a competent knowledge of those necessary parts of it, which may be learned from books and conversation."

The reader will see that this Grammarian condescends sufficiently low, in order to accommodate his instructions to his readers; it is a wonder, therefore, he should let such an inaccuracy escape him as to write *an* house, instead of *a* house, as if the *H* were not pronounced in the word *house*: but, indeed, our author's rules appear all better calculated for writing than speaking; notwithstanding the above catalogue of vulgarisms in speech, which the most illiterate persons would hardly make in writing.

A Friendly Monitor for both Rich and Poor; or the Practice of Religion and the Way of Devotion, recommended and made plain to all Conditions and Capacities. 12mo. 1s. bound. Harold, Market-Harborough.—Lowndes, London.

This little book, as we are told in the preface, humbly offers itself, not only to the unlearned, but also to the more knowing, and better informed Christian. To the former, as a needful help; and to the latter, as a serious and affectionate Remembrancer. It appears indeed to be a well-meant production, that may prove useful, as the editor observes, to such as want leisure, or have little inclination for larger books.

A compleat Treatise on Perspective in Theory and Practice, on the true Principles of Dr. Brook Taylor. By T. Malton.
Continued from vol. II.

In the Appendix to our second Volume, page 545, we made our remarks on the third book of this work; in which are a number of necessary examples, diversifying the lessons, and exhibiting various ways of applying the rules, in delineating objects perspectivevly, in a clear and intelligent manner.
The

The fourth and last book treats on light and shade; shadows, projected by the sun, also by a torch or candle, keeping, aerial perspective, &c.

In this book, our author has introduced each subject, with judgement, in a very rational and scientific manner; by that means, interesting the reader in the subject, before he attempts to lay down rules, for practice, or involve him in theoretic inquiries; which are, usually, entered on so very abruptly, and so prosecuted, as to give little or no satisfaction to an inquisitive mind.

This book, tho' shorter than any of the foregoing, contains much useful and necessary matter, towards the perfection of a picture; for, without the effects of light and shade, the best drawn picture appears but as a number of lines described on a flat surface.

It is divided into six sections. The first is an introductory chapter, on light and shade, thrown upon objects, in general; and more particularly on mouldings and architectural designs; in which the author has, in our opinion, shewn much skill in those matters; and communicated it in a short compass. The second section contains a theory of shadows, projected by the sun; in which, are laid down the necessary preliminaries, for a clear and comprehensive idea of the nature of shadows, so projected; in the various situations of the illuminating object. From these are deduced three general rules, or lessons, for the projection of the shadows of right lines, on planes.

Section third, (of the projection of right lined shadows) contains, in four problems, the practice of projecting the shadows of right lines on planes, any how situated, in respect of the horizon and of the picture; and in any position of the lines to the plane of projection. After the problems follow seven examples, from the shadows of planes and plane objects, on horizontal, vertical, and inclined planes, to those which are more complicated; in all which there seems to be no studied position of the object, for ease, in the projection of its shadow; but, simple and picturesque representations of the objects are given; in which every thing appears natural and familiar; the rules (which are general) being by these means, made as general in their application.

The attention of the curious is here attracted by the shadow of a ladder, projected on the several faces of a building, in various positions to the horizon and to the picture. The ladder is inclined to the picture, at pleasure, leaning against the eaves of the building, which is casually situated; and has several faces, in various positions; some vertical, others inclined to the horizon, in different angles; upon all which, the

shadow of the ladder is thrown, and also on the ground, on the principles given, and by the rules deduced from them, in the problems. Next follows a still more complex example; projecting the shadows of the several parts of a building on each other, as well as on the ground; and also, on a wall, at a little distance from the building, casually situated to it. Such casual situations appear purposely intended in the lessons given in this work, whether for the projection of the object or its shadow; the author having properly avoided formal and studied positions; in order (as it should seem) to render the principles of perspective more generally applicable.

The fourth section treats of the shadows of right lines on curved surfaces; and of curved lines and circular objects, projected on planes, and on curved surfaces. Here are seven examples, beginning first with cylinders on horizontal planes; including the shadows of the Tuscan base, and Doric capital; which are projected, the latter on a vertical plane, inclined to the picture at discretion:

The shadows of the edges of concave cylinders, are next projected on the concave surface; whether horizontal or vertical; as in arches, &c. variously situated to the luminary and to the eye: also, the shadows of right lines, in convex and concave surfaces, in different situations to them, and to the picture.

Lastly, the shadow of the concave edge of a niche is projected on the interior surface; a circumstance which has been handled, with little success, by others; particularly, Fournier (who has erred greatly in this particular) and the late Mr. Kirby; neither of which have attempted it in any other position than that parallel to the picture, and the point of view directly on the niche; so that, tis nearly the same as a geometrical projection. It is here projected in various positions; the subject is amply discussed, and the errors, which artists, of late years have run into, are clearly and judiciously exploded.

Section the fifth treats of shadows projected by a torch or candle; in which are given three problems, containing the elements and practical principles of the whole. These are illustrated by examples, the last of which is a master piece of the kind; being the shadow of a pair of high steps, projected on the several leaves of a folding screen, all differently situated to the picture; and the steps casually situated to both; by a candle placed on a table. The Data of what is represented are geometrically drawn, in their real situations and positions to the picture; from which Data the vanishing points of the shadows, on each leaf, are geometrically ascertained with ease and perspicuity.

Next,

Next follows the projection of curved lines and objects, on planes and curved surfaces; as spheres, cylindrical and conical vessels, &c. interior and exterior; affording examples for projecting shadows of objects, by candle-light, as before by sunshine.

The sixth, and last section, of this work, is on the light reflected on objects; and on the reflected images of objects on the surface of water, and polished plane surfaces, vertical or inclined.

At the close of the work, the author makes some pertinent remarks on the effects of distance, and, what is called, by Painters, *keeping*; but, as these matters cannot possibly be reduced to certain rule, and are more properly within the painter's peculiar province, he does not dwell upon them; but advises, to study nature, as the only means to arrive at perfection, in the art.

We have now finished our remarks, on this useful and truly valuable production, a work of great labour and proportionable expence; in which the subject of perspective is treated in a manner, not calculated merely for the practical delineator, but, in a more scientific method than such subjects usually are; by which means, it is rendered a rational as well as an entertaining study for a gentleman, who wishes to be possessed of so polite an accomplishment; without attaining the executive part, which but few have a talent for; though every one, who is a lover of the polite arts, ought to have some judgment in perspective; without which, he cannot be a judge of the merits of many excellent performances; nor even see objects with proper discernment.

On the whole, we may venture to recommend this work to the Public, as the most Compleat Treatise on Perspective, in Theory and Practice, yet extant.

It is with regret, therefore, we learn, that its publication is interrupted, by the late unfortunate accident, which so greatly affected ourselves: near half the impression, undelivered to the subscribers, being burnt among other valuable works at the fire in the Savoy. As the work, however, is reprinting, and the subscription kept open till the impression be finished; it is hoped the patronage and encouragement of the Public, will make the burthen of the present loss sit light on the author.

The Spleen or Islington Spa; a Comic piece, of two Acts. As it is performed at the Theatre-Royal, in Drury-Lane. By George Colman.
8vo. 1s. Becket.

It may be doubted whether Plagiarism betrays most an imbecile

cility of genius or a poverty of spirit. That it favours of both will not bear a dispute : And, though to rob others be base ; it is, when done openly, at least, bold. *Carmen arripere Homero* is so difficult a task, that they, who have failed in the design, have been forgiven for the noble daring of the attempt. But there is a mean-ness in theft, debasing to the open robber, and something so ridiculous, in a writer's stealing from his own works, as to be equalled only by the ridicule of the miser's robbing himself, by pilfering money out of his leathern purse to hoard it up in his iron chest. It argues, it is true, some sign of grace, when the culprit confesses the fact ; but, if this be not done till voluntary evidence appears to convict him, his confession but little entitles him to pardon.

In an impartial court of literary judicature, therefore, we conceive the critics on the jury, as well as the Aristarchus on the bench, would be for condemning the author of the Spa in the penalty of the act.—Our readers will judge from a short state of the case. The Spleen, or Islington Spa, is a dramatic *something* in two acts ; to which its author has not ventured to give the name of a *Comedy*, in his usual stile ; nor condescended to call it a *Farce* ; of which, indeed, it wants sufficient fun to claim the title. It is with some propriety, therefore, he styles this *bit* of a drama, being neither dull enough for a comedy nor merry enough for a farce, a comic *piece*.—Of a piece with this equivocation is the criminal's confession of the fact, in his prefixed Advertisement. “ The *Malade Imaginaire* of Moliere first suggested the idea of *The Spleen*, the Author of which has however deviated without scruple from his admirable original. The readers of the agreeable essays under the title of *The Idler*, will also discover some *traits* of D'Oyley in that writer's description of Drugget's retirement, as well as some features of Rubrick in his character of Whirler. Any other *gleanings*, as the Prologue neatly terms them, I do not recollect, except that I have before exhibited a young Cantabrigian at Newmarket, in one of the numbers of *The Connoisseur* ; in which papers, as well as other popular essays, there are also frequent allusions to the short excursions and suburb villas of our citizens.”

There are, indeed, so many of these allusions in various writers ; from whose works they have been so often copied and re-copied into our magazines and news-papers, that the subject is become quite hackneyed, low and vulgar ; add to this that times are so much changed with our London citizens that the picture is no longer a faithful representation of their foibles ; unless among those of a much lower class of life than are the characters, at which the writer aims his, therefore pointless, satire. The Islington Spa is in fact no better a copy of our *Nero City Manners* than is Mrs. Lennox's alteration of *Old City Manners*, written by the triumvirate dramatists Old Ben, Chapman and Marston. Our author's *gleaning*, therefore, (as the Prologue neatly terms it *) from

his

* Nature of yore prevail'd thro' human kind,
To low and middle life she's now confin'd.

'Twas

HIS OWN popular essays in the CONNOISSEUR, is a plain proof that the harvest of his wit is, indeed, all *housed*, or got into the barn. What a poor devil of a farmer must he be, who is afterwards under the necessity of pitifully *gleaning* his own fields ! If Parnassus is to be thus tenanted, the muses are likely soon to have but a barren estate of it. They may begin to grant away their waste at pleasure.—But now our equivocator stammers and shuffles abominably, till he comes even to downright *lying*. —An' please ye, my lord, " it has (I am told) been asserted in one of our daily prints—the *Gazetteer*, or *Garreteer*—I forget the name of it †—that for the idea of the *noon-post* I am indebted to my deceased friend, BONNEL THORNTON."—Here's a fellow for you ! Not content with the having robbed the dead that have been in their graves these hundred years ; but he must rob his deceased and dearest friend, who has, hardly had time to grow cold in his grave !—Here's sacrilege ! But mind how artfully he comes over the friends of the deceased and impudently denies the fact.—" Nobody was more capable of giving excellent hints ; there was nobody whose *hints* I would more readily have *embraced*, ‡ or more cheerfully acknowledged. But *the assertion is totally FALSE*."—With leave of the court, my lord and you, gentlemen of the jury, the culprit's denial of this fact is, to be sure, direct and *flat* enough : but, if you will give me leave to recite a short anecdote, you will probably be better able to determine what degree of credit to give his assurance.—When Mr. T. was living and jointly concerned with Mr. C. in penning essays for the St. James's Chronicle, the former being at Oxford transmitted, for the next Essay, to this his colleague, in town, a paper replete with that genuine wit and humour for which he was to justly celebrated. The culprit read it, when an *idea suggested* itself, and he immediately *embraced* the *hint* of making it pass for *his own*. Repairing accordingly to the printer's and affecting concern at the want of matter for the *prels*, he desired Mr. Type would let him have a private room and get him a chicken for supper ; and he would him-

'Twas there the choicest Dramatists have fought her :

'Twas there *Moliere*, there Jonson, Shakespear, caught her.

Then let our *gleaning* bard with safety come,

To pick up straws, dropt from their harvest home.

To pick up straws, indeed ! the deuce a *single grain* of wit is to be found in the whole *bundle*.

† A likely story that an essay and paragraph writer for the St. James's and the Morning chronicles, should forget the name of the *Daily Gazetteer*. But this is an attempt at wit, and a farcasm on some of his rivals in trade, who, he insinuates, lodge in garrets. But this is a malicious falsehood ; it being well known that some of them sleep on bulks, and many of them in night-cellars.

‡ This *embracing a hint* is a curious figure of speech, and, from particular motives, peculiar to this writer's manner of equivocation. Any body may have heard of a man's *adopting* another's *hint*, and *embracing* another's *misfires* ; and nobody so ready as our author to oblige his friends in both : nay, he is toully belied, if he has not been known, in a fit of extraordinary good-nature, to take the hint of *embracing* a friend's — and *adopting* his — ; and of *cheerfully acknowledging* them *his own* wife and children.

self write an essay while the bird was roasting.—The proposal accepted, Type retired, and the culprit transcribed his friend's manuscript while the cook dispatched the supper; which was served up amidst the congratulations and encomiums of Mr. Type and his lady; who were in the highest admiration at the readiness of Mr. C's pen and the fertility of his genius.—It is left to the judgment of the court, whether a man, capable of such an imposition, while his friend was living, would make any scruple of appropriating to himself any part of his reputation or property now he is dead.—The matter, to be sure, is of small value and amounts to a mere petty larceny, but to an author, whose whole stock of literary reputation is confined to a few news-paper essays, translated plays and pilfered farces, every paltry plagiarism is of consequence.

But to return to his Advertisement “It is not the first time that my enemies have paid me a compliment they did not intend, by ascribing my feeble productions to more eminent writers. I will endeavour not to be vain of their censures; though perhaps they will think me so, in adopting the words of Terence on the occasion.

“*Quod ISTI dicunt MALEVOLI, homines nobiles*

Eum adjuvare, ossidueque una scribere:

Quod illi maledictum vebemens esse existimant,

Eam laudem hic ducit maximam, cum illis placet,

Qui vobis universis & populo placent.”

To be vain of being censured, for the faults of others, is an odd species of vanity: but indeed, this writer is most uncommonly vain. It is certainly a mere compliment, that has been so often paid him, in ascribing his feeble productions to more eminent writers; as it is the mere copy of a countenance in him, to call his productions, (as they truly and characteristically are) feeble, at the same time as he calls himself an eminent writer; for this he does in admitting, with affected modesty, that he is assisted by some still more eminent. It is a pity he does not strike dumb the ISTI MALEVOLI, by declaring who these *homines nobiles*, the more eminent writers are. The world knows how much this author has been indebted to the friendly assistance of Bonnel Thornton, Bob Lloyd, David Garrick and some others; none of which, however, could even the *benevoli*, with any kind of propriety, stile *homines nobiles*; an appellation, by which Terence refers to Scipio Africanus, Lælius, Publius Furius, &c.—Not but that some limb of our nobility may have contributed to the literary, as it is said to have done to the personal, existence of this little dramatist; on which account he may possibly be as vain of the one as the other. A man, possessing the least spark of laudable pride, however, could never be proud of any connection with those who should be ashamed to own him.

But to suspend the lash of personal satire, however justly merited, and confine ourselves to the piece, comic as it is stiled, but in reality and at best but comical. At the worst, it is charged with being unjustifiably satirical; intending to expose to ridicule certain respectable personages, in the family of a late valuable and worthy member
of

of society deserved. A species of the drama this, at once dangerous and detestable, and, however it may have been countenanced by the popular encouragement, given to an ancient or modern *Allophanes*, is too licentious not to deserve the severest castigation. — As to its literary merit, as a dramatic composition, it is much in its author's usual strain of mediocrity. Good actors may support it on the stage; but the best readers will find it insupportable in the closet. — We shall notice but one of the foibles of this feeble production. The character of Jack Rubrick, whether designed for any individual or not, is plainly intended to ridicule the *Cantabs* or Students of Cambridge; at which University mathematical learning is supposed to be more generally cultivated than at Oxford. Hence Jack is made to talk, on every occasion, the language of the mathematics. Unluckily for the author of the piece, it appears that he does not sufficiently understand that language himself, to make his *cantab* express himself with propriety.

"MERTON. For three years, my dear Jack, I have been stationed at Gibraltar, from whence I have been returned, with the rest of the regiment, little more than so many months.

"JACK RUBRICK. So you have been studying the *Tacticks* at the *Hercules Pillars*, while I have been cudgelling the *Mathematicks* at Cambridge. How we diverge, like rays, from the same centre! We walk through life together indeed, but seem hitherto, like parallel lines, destined never to meet. But I am heartily glad of this encounter."

The Straits of Gibraltar having been anciently called *Hercules's Pillars*, our *Oxonian-in-town* happens, in his classical allusion, to be right; but if he had ever studied (or as he terms it cudgelled) the mathematics, he might have known that "rays, diverging from the same centre" are, by no means "like parallel lines, destined never to meet." On the contrary the farther they proceed, the farther they depart from each other: and encounter only by *converging* back to the same centre. — Merton, therefore, instead of answering to this nonsense of Rubrick "By your boots and your language, Jack, I should imagine you to be just fresh from the University;" might have more reasonably supposed that he had never been at any University at all.* — The sciences are respectable and not easily turned into ridicule: men of *no science*, therefore, should be cautious how they attempt it.

Nulla scientia habet osorem nisi ignorantem —

Epicoene, or the Silent Woman, a Comedy, altered from Ben Jonson, as performed at the Theatre Royal in Drury-lane. By George Colman.
8vo. 1s.

* Our dramatist makes Rubrick talk with much the same propriety of *Parallelograms*, *inverse ratios* and *Algebraic equations*; of all which he seems to know just as much, as Captain Brazen or Serjeant Kite. So that it is plain he never cudgelled his brains much about Mathematics at Oxford; or, if he did that he could beat nothing into them.

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The success, Mr. Garrick met with in his excellent alteration of *Every Man in his Humour*, seems to have encouraged his humble imitator, Mr. Colman, to make the like attempt on the *Silent Woman*, of the same author. There are few of Ben Jonson's plays, however, that will bear modernizing; the reason is, he was too great a *mannerist*; copying the customs and fashions of the times rather than the characteristic features of natural personages. It is no wonder, therefore, that, customs and manners being changed, his characters appear strained and unnatural. We do not say that the fopperies of the times are not the proper subjects of dramatic ridicule: but as they are fleeting and transitory, the ridicule evaporates with the *affedation* that occasioned it: Whereas, the humour, arising from the exhibition of *natural* foibles lasts as long as human nature exists. Hence most of Shakespeare's plays will bear modernizing and still meet with success. He paints the passions of the mind in the natural features of the face, and not the caprices of the fancy in the fantastical contortions of the muscles. Like a masterly painter also, who clothes his portraits in fancy dresses, his pictures are always dressed in fashion of the times; or, at least, what is just as well, in that of no other; while the petty limner minutely traces the exact outlines of the garment before him; whose fashion, evanescent as the water-colours of his pencil, soon loses even the similitude of being drawn from the life.—Our poetical correspondent, of December last, accordingly proved a true prophet, when he foretold that this piece would not meet with success on the stage.*

An Occasional Prelude, on the Opening of the Theatre-Royal, Covent-Garden, in September 1772. By George Colman. 8vo. 6d. Becket.

"Every little makes a mickle," says the Scotch proverb; let this trifle be added, therefore, as a make-weight, to our poet's reputation.—While he is scraping together all his odds and ends, however, economically to add to his store, we would drop a piece of saving counsel in his ear.—There are, in poetical, as well as political, arithmetic, *negative* as well as *positive* quantities; tending to *diminution*, instead of *increase*, by *accumulation*.—Ask Jack Rubrick, else: he understands algebra.—Hence it is that, we see, so many of our *feeble* geniusses working away as successfully to write themselves *down*, as they did to write themselves *up*; most of these sons of the bathos possessing, like Falstaff, a wonderful alacrity in *sinking*!

* In the following stanza of his new song on the *Duenna*.

Good lack-a-day!
From his next play
What now can be expected?
Be dumb for life
Ben's Silent Wife;
For sure she'll be neglected.

A Plea for the Divinity of our Lord Jesus Christ. In a Pastoral Letter addressed to a Congregation of Protestant Dissenters, at Cambridge. 8vo. 1s 6d. Fletcher and Hodson, Cambridge—Keith, London.

As we cannot help thinking a belief, in the doctrine of our Saviour's Divinity, essential to the character of a *Christian*, it is with some surprize we see those, who profess no such belief, tenacious of the name and appellation. Why are not these daring dissenters from the Christian faith bold enough to avow themselves openly downright *heathens*?—Is an honest heathen a more disgraceful or obnoxious Being than a moral hypocrite or mere *nominal Christian*?—Surely not.—While such pretenders to christianity, however, swarm throughout the kingdom, intermix in religious duties with the faithful and even carry their hypocrisy so far as to communicate with them in the bosom of the church: it is as necessary as laudable a step for those, whose duty it is to promote the cause of christianity, to stand forth in the defence of the faith once delivered to the saints. It is with great propriety, therefore, at this juncture, that our sensible and worthy pastor* hath addressed the present plea to his congregation and the publick.—From the exordium of this address our readers may gather the motives of it, and at the same time see something of the truly-christian spirit of moderation and charity, which pervades the whole.

MY CHRISTIAN BRETHREN,

“ Although the doctrine of our Saviour's divinity hath been so often and so fully examined, that nothing new remains to be said, yet three considerations induce me to address to you the following reasons to confirm your belief of it.

“ First. The doctrine itself is important. It regards the OBJECT of our worship. Either Jesus Christ is truly and properly God, or his worshippers are guilty of idolatry.

“ Next, I wish to preserve that just distinction, which the first founders of your congregation taught you, and which you have hitherto retained, I mean, a DISTINCTION BETWEEN THE VIRTUE OF A CHARACTER AND THE TRUTH OF A DOCTRINE. Your first pastors, the one a fellow of Clare-hall, the other a fellow of Trinity, along with two thousand other clergymen, quitted their preferments in the established church, rather than resign the godlike privilege of self-determining in matters of religion: but at the same time they taught you not to take their doctrines for true because of their resignation: but to examine them yourselves, and to judge of their truth by their conformity to the holy scriptures. The reverend and worthy clergymen, who have lately resigned their livings in the established church rather than act the hypocritical part of worshipping a person, the evidence of whose divinity they could not perceive, have ascertained by their conduct the rectitude of their consciences, the virtue of their characters: but they do not pretend to rest the truth of the doctrine on the merit of their resignation. They conscientiously offer arguments against the divinity of

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* Whose name is subscribed, to the address, Robert Robinson.

Jesus Christ. We venerate their conscientiousness : but we think their arguments inconclusive.

“ Lastly. *We wish to cherish that amiable spirit of TOLERATION, which reigns among you : but to preclude an ABUSE of it.* Your present social happiness proceeds from this spirit, and your happiness will last as long as your moderation continues : but should you ever, under pretence of candour and moderation, become indifferent to all religious principles, you would pervert the best disposition to the worst purpose. A firm attachment to principles of your own is perfectly compatible with an extensive charity to those, who discover an attachment as firm to principles diametrically opposite.

“ Let it not seem strange to you, my brethren, that those gentlemen, who have lately embraced the belief of our Lord's mere humanity, should engage the church in religious controversy. They have done what every conscientious man ought to do. They have endeavoured to free the disciples of Christ from a supposed error in the doctrine of their master's nature. They have begun the controversy in a spirit of candour and benevolence. Controversy does not deserve to be called religious, unless it be religiously managed, that is to say, unless it be managed with all that good faith, undaunted courage, and extensive benevolence, which the gospel recommends. There is the highest reason for this way of disputing. It is founded in the nature of things. He, who never doubted a religious truth, never believed it. Merit and demerit do not consist in believing, or in disbelieving, a truth : but in paying, or in not paying, that attention to the evidences of it, which its nature and importance require. A fiery passionate dispute about the deity is not a religious controversy : it is a dark diabolical quarrel about God.”

We shall not trouble our readers with a detail of our pastor's arguments, for the reason which he himself gives ; “ the divinity of our saviour hath been so often and so fully examined that nothing *new* remains to be said.”—From what is peculiar and characteristic of the present writer, we shall nevertheless extract some few passages.—Speaking of the present latitudinarian and fashionable mode of *temperizing* in matters of religion he makes the following observation.

“ A peaceable christian, who lives in an age of dispute, has but two ways before him. Either he must enter into all the violent measures of the combatants on one side ; or he must suffer the reproaches of both. The former is not very easy to a man of a pacific mind ; it would be a punishment to him to spend his precious time in hovering over a dispute, first to extract the venom of the controversy, and last to spit poison in the faces of those, who for conscience sake support it. Beside, he could not undergo the fatigue of learning all the hard long frightful names, which fiery controversialists call one another, and which, by the way, he takes for a kind of scholastic billingsgate ; less still could he bear the reproaches of his own conscience, which would sometimes say to him, *No doubt you are the man, and wisdom shall die with you ! Will you*

*you speak wickedly for God, and talk deceitfully for him? Should your lies make men hold their peace, and when you mock shall no man make you ashamed? O that you would altogether hold your peace, and it should be your wisdom!** And least of all could he sustain the thought of looking the judge of the whole earth in the face at the last day, *when*, he fears, would cut him asunder and appoint him his portion *with unbelievers* were he to beat his fellow servants † A case, in which a man must incur either the displeasure of God, or that of his fellow creatures, is easily decided. He must then speak his sentiments, and determine to submit to the reproaches of both.

“There is indeed a middle way. There is an art of subscribing one thing and believing another: of preaching that a part is greater than a whole, and believing that a whole is greater than a part: but this art transforms the grave minister of Christ into the fantastic harlequin of the stage; and an honest man, however he may laugh at a trick on the theatre, is shocked at the idea of a knave in the church.

“But both sides will reproach him! Be it so. Their reproaches will inflame his zeal for moderation. Let us suppose a modest christian adopting our notion of Christ’s divinity, freely delivering his sentiments upon it, and thereby exposing himself to the ungovernable reproaches of zealots on both sides; could he not, think you, peaceably reply to their invectives

“You hold the divinity of Christ, says one, you are unfashionable; it is the modern mark of a genius to explode it. Beside, you are impolitic; were you as dull as an ass, you would be reputed learned and wise, if you renounced this vulgar error. The modest man would reply, carnal policy is no part of christianity. Fashion in religion is no law to me. I have no ambition for the reputation of genius and learning. Such a reputation might be a misfortune to me. It happens to the wise, as it happens to the rich. The reputation of being rich only fills the house with beggars. Scaliger was reputed learned and communicative, and he was plagued with finding solutions to the difficulties of so many dunces, that he wished he had never been taught to write. My ambition is to please God. May I do that, and I shall be content.

“You believe the divinity of Christ, says another; all your arguments are old, and have been answered a hundred times over. He would reply, novelty and antiquity weigh nothing with me on this article; truth is all in all. God is my witness, I have endeavoured to divest myself of prejudices. I have turned the subject on every side. I have followed evidence without knowing, and without caring, whither it would carry me. I have felt no unkind emotions in examining the arguments against my thesis. I have bowed my knees to the father of glory, and prayed him to enlighten the eyes of my understanding, and to grant me the spirit of wisdom in the knowledge of him ‡ But after all I think the old arguments demonstrative, and the answers inconclusive.”

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To

* Job xi. xii. xiii. † Luke xii. 4, 46. ‡ Ep. ii. 14. i. 17, 18.

To the *address* is added a *postscript*, containing proofs and illustrations of the foregoing plea; which the author thus introduces.

"In arguing for the divinity of Jesus Christ, in the foregoing letter, I have taken several maxims for granted, and have not attempted to prove them. As the people, to whom the letter is addressed, allowed these maxims, I had a right to suppose them: but, as the letter may possibly fall into the hands of some, who may doubt or deny them, it may not be impertinent to subjoin a few proofs and illustrations, explaining what may be doubtful, and proving what may be denied.

"In general I have taken for granted the following propositions.

"I. The books of the Old and New Testament were given by divine inspiration.

"II. The inspired writings contain all things necessary to be believed and practised in religion.

"III. The words, by which the inspired writers expressed their ideas, are to be understood in that sense, in which the people, to whom they wrote, generally understood them at the time of their writing, unless notice be given of the contrary.

"IV. The belief of a proposition does not necessarily imply a clear idea of that object, of which the proposition affirms any thing."

In illustrating these propositions, in support of his plea, Mr. Robinson displays no less ingenuity and learning, than he has done of candour and good sense in enforcing the plea itself.—We are sorry our limits will not permit us to extract so much, as we could wish, from this part of this excellent pamphlet.—We will hazard, however, the insertion of the following comment on a passage, page 68 of the text, in which the author says, "Happy had it been for Christians, had they rested without philosophical explanations!"

"I have not attempted, says he, to EXPLAIN THE MANNER of the divine existence. I do not know it. Wise and good men have uttered many absurdities in attempting to explain it, and wise and good men have run into an absurd extreme, when they have rejected a plain clear declaration of an inspired writer, because they could not reduce every idea in it to their own comprehension. Is there not a middle way! May I not be allowed to go on the principles of one, who was not fond of mystery, where he could obtain clear ideas: but, who, however, preferred a sober rational faith before unscriptural conjectures? I speak of Le Clerc. *Nemo mortalium adæquatum notionem Dei perfectionum unquam sibi effinxit . . . Nil igitur tutius esse, quam obitare iudicium, cum de re ipsa, tum de sententia scriptoris, quem legimus.**

"There never was a man in the world, who succeeded in attempting to explain the modus of the divine existence. The wisest of men never made the attempt. Moses began his writings by supposing the being of God; he did not attempt to prove it; and although many of the inspired writers asserted his existence, and,

* *Ars Crit. de notionibus adæquatis.*

and, to discountenance idolatry, pleaded for his perfections, yet no one of them ever pretended to explain the manner of his being. On the contrary a holy awe covered their minds, all inspired as they were, and they declared, *They could not find the Almighty out.* Why should we affect to be *wise above what is written?*

"S. Epiphanius complains, *Originem, qui Adamantium et constantinorum nuncupatur, in ecclesiasticis Apostolicis et synodicalibus suis concilio participavit, astruere voluisse, et ideo foede lapsum esse.* I fear, too many have fallen by the same mean into error.

"Before we deny the divinity of Jesus Christ, what if we were to try to deny the principles, on which the assertors of it go? We lay down one from a master in Israel. "Certainly we do not know the essence of the supreme being, not knowing the real essence of a pebble, or a fly, or of our own selves."* We lay down a second in the words of a learned prelate, "Where the truth of a doctrine depends not on the evidence of the things themselves, but on the authority of him that reveals it, there the only way to prove the doctrine to be true, is to prove the testimony of him that revealed it to be infallible."† We lay down a third from that most learned and accurate critic, Le Clerc. "Si ea quæ par est attentione et reverentia expendamus quæ Apostoli habent de Jesu Christo, facile intelligimus eos non putasse *merum esse hominem*, quandoquidem ei mundi creationem tribuunt; eosque errare, qui similia sentiunt: sed de ratione, qua æternum numen cum Jesu homine conjunctum sit, tacent; quo credibile sit arcanum illud iis, in terris agentibus, nondum revelatum fuisse. *Sciverunt certe Christum esse Deum et hominem, atque ita de eo loquuti sunt: sed modum rei ignorasse videntur.*‡

"On these sure grounds we go, and on these principles we free the doctrines of the gospel from the charge of contradiction and absurdity, while we retain the rational scriptural idea of mystery. We beg leave to remark the following facts, which may more fully explain our meaning.

"1. What we call doctrines of the gospel are so many facts proposed to our faith by credible testimony. The divinity of Christ is an historical fact. The resurrection of the dead is a prophetic fact

"2. They, who related those facts, never pretended to a thorough knowledge of them. *We know*, says S. Paul, *in part* || The apostle must either mean to affirm, we have an imperfect knowledge of the *objects*, or we have an imperfect knowledge of the *evidence* of their existence. He could not mean the last, consequently he meant the first.

"3. The apostles did no more in proposing incomprehensible objects to our belief, than the masters of human science do. "We know but *little*, says one of the finest modern writers, of the nature of bodies; we discover some of their properties, as motion, figure, colours, &c. but of their essence we are ignorant: we know
still

* Locke's Essay, b. ii. c. xxiii. 35. See that whole excellent chapter. † Stillingfleet's *origines sacre* li. 8. ‡ *Ars Crit. de not. n.* ad 29. || 1 Cor. xiii. 9.

still much *less* of the soul: but of the essence or nature of God, we know *nothing*."§ The great Locke sets out with requiring his readers not to "let loose their thoughts into the vast ocean of *being*, as if all the boundless extent were the natural and undoubted possession of their understanding, wherein there was nothing exempt from its decisions, or that eluded its comprehension."** Astronomers require their pupils to "take care always to approach the firmament, that divine book, as they do the other book of God, with reverence and humility, not having too high an opinion of their own abilities, as if they could with the line of human reason fathom all the depths of divine counsels"† What these great masters discovered in the sublimer works of nature, the countryman discovers in a polype in his cottage-ditch, and all mankind are forced to believe the existence of objects, the certainty of facts, combinations of qualities, of which they have no adequate ideas, and for which they can give no account.

"4. No man ever yet proposed a system of religion free from mystery. Even those gentlemen, who discard many received doctrines on account of their mysteriousness, are obliged to own, that "the *most* rational and important doctrines imply something beyond the narrow capacity of our comprehension."‡

"5. The belief of those facts, which we call doctrines of the gospel, is analogous in christianity to self-love in the law of nature. "God has inseparably interwoven the laws of eternal justice with the happiness of each individual. In consequence of which mutual connection of justice and human felicity, he has not perplexed the law of nature with a multitude of abstracted rules and precepts, referring merely to the fitness or unfitness of things: but has graciously reduced the rule of obedience to this one paternal precept, "that man should pursue his own happiness."|| This is the foundation of what we call ethics, or natural law."¶ Thus in revelation, God hath not perplexed christianity with disquisitions, the understanding of which would require a long train of metaphysical investigations: but he hath revealed a few facts, which he declares, he either hath brought to pass, or will bring to pass; and these facts have ever been found the most irresistible motives to constrain men to obey the law of nature. The unity of two natures constituting the dignity of the author of christianity is one of these facts.

"6. To deprive christianity of its mysteries is to reduce it to a feeble human science; we get rid of mystery and motive together. The removal of, what are called by some, corruptions of christianity, is to be rewarded, it seems, with the conversions of Jews and Mohammedans. But let us not too eagerly follow these illusory dreams. Let us consider four things 1. It is not certain, that Jews and Turks reject christianity on account of our doctrine of

§ Elements of universal education by Baron Bielefeld, vol. i. c. 1.

* Essay, Introduction.

+ Long's Astronomy, pref. p. 7.

† Eour's

discourses, vol. ii. disc. vii.

|| Blackstone's Commentaries, introduction i. 2.

of Christ's divinity. They do not study our polemical divinity; they study easier books, our lives, and in them they read objections to christianity. 2. If it be true that Christ's divinity is a stumbling-block to the modern Jews, nothing is seen in it but the fulfilment of prophecy. *The lord of hosts is a stone of stumbling, and a rock of offence to them, as he was to their fathers, who stumbled at Christ, that stumbling-stone.** 3. The doctrine of accommodation, which is the ground of these pretences, is the most dangerous doctrine in the world. A miser stumbles at the laws of liberality, a proud man stumbles at the gospel motives to humility, a mere rationalist stumbles at the invisible realities of faith; and by endeavouring to accommodate the gospel to these dispositions we explain it all away. 4. Were we to divest religion of all these offensive credenda, and were we to reduce it to the gospel of Socrates, or to the more refined gospel of professor Hutcheson, would it convert the Turks and Jews? A great authority assures us, "Science and philosophy always operate slowly; and it is long before their influence reaches the people, or can produce any sensible effect upon them. They may perhaps gradually, and in a long course of years, undermine and shake an established system of false religion, but there is no instance of their having overturned one."† A reflection well worth the attention of those, who would reduce the gospel to an enfeebled system of mere moral philosophy."

In taking leave of this truly-christian performance, we cannot forbear repeating our approbation of the spirit of moderation, that prevails in it, towards persons of a different persuasion. — How different such a spirit from that which has at times animated the controversialists on both sides; some of whom in maintaining that *Jesus Christ thought not of the impious robbery of being equal with God*, having declared the doctrine of christianity to be *ABSURD and IMPIOUS*; while others, on the contrary, have affirmed that *Christ died both in his divine and human nature*; adding that, "they who maintain the contrary belong to the devil both body and soul ‡" Of these methods of reasoning we may say, with Mr. Robinson, "we have disliked it ever since we saw a book entitled *Foxes and Firebrands*."

A Liturgy on the Universal Principles of Religion and Morality. 8vo. 2s.
Payne.

So widely do even men of candour, sense and ingenuity differ from each other in religious opinions, that we frequently see them differs *toto cælo* in matters which are generally thought essential to the very existence of religion itself. The author of the liturgy before us, thus differs from the writer of the *PLEA* for the divinity of our Saviour; and is so far from thinking "it had been happy for Christians that they had rested without philosophical speculations,"

* Isa. viii. 13, 14. Rom. ix. 32, 33. 1 Pet. ii. 4, &c. † Dr. Robertson's H.R. of Charles V. book xij. ‡ Mæculus, Bayle. Rem. K.

tions," that he conceives religion (indeed he does not tell us *what* religion) highly indebted to philosophical improvements.

"The chief object of philosophy, says he, is truth; the principal object of religion is to promote virtue; and the knowledge of truth, and the practice of virtue, constitute the excellence and happiness of man.

"To contemplate and acknowledge the power, wisdom, and goodness of the Supreme Intelligence, with attention, admiration, and gratitude, is true religion; and this religion is a principal security and inducement to the practice of those great virtues, on which the happiness of the world depends. Public worship is this simple and clear principle reduced to practice; and it secures its ends in the same manner that all other principles do."

"Public Worship, continues he, as a recital of sublime and important truths, is reasonable in itself, useful in its effects, and delightful in the exercise. We are so formed, that every pleasure is multiplied on us by society. To see numbers of our fellow-creatures, equally sincere with ourselves, in acknowledging those truths which make us all happy, must afford as high a pleasure as we are capable of.

"It cannot be enjoyed, however, in this country by any man who has the misfortune to disapprove of the Book of Common Prayer, and the method of worship among the Dissenters. Men may have this misfortune, without deserving blame. It is the duty of all men to act on the principles they profess. We apprehend, therefore, that in providing for our religious improvement, on those principles we believe to be true; while we offer no man an injury, aim at no man's interest, and profess the warmest attachment to the constitution and laws of our country:—we do no more than we are allowed to do, by the principles of nature and religion, the best laws of civil society, and that prevailing temper and disposition of men in England, which may be called the *Spirit of the times, and the ruling law of the land.*"

"Let every man worship God according to the dictates of his conscience; let religion be as free as philosophy; and truth will certainly prevail.

"But as we apprehend, the chief defect of all forms of devotion, proceeds from an idea in those who composed them, of the necessity of a certain uniformity of opinion in speculative and doubtful doctrines, we wish to try the effect of a *Form of Social Worship*, composed on the most enlarged and general principles; in which all men may join who acknowledge the existence of a supreme intelligence, and the universal obligations of morality.

"We can see no reason why our public *Forms of Devotion* should be contrived to divide men into parties, while we enjoy the most valuable blessings in common; and all acknowledge the most important truths. Are we not all the children of one benevolent parent? Do not *Jews and Gentiles, Christians and Mahometans*, own his power, his wisdom, and his goodness? Do not all men acknowledge the eternal obligations of piety and virtue? And doth not the
harmony

harmony of the world, and the happiness of society, depend chiefly upon these great principles? Why then should any be excluded the pleasure and advantage of social worship, who acknowledge them? If all good men, of all religions, would sometimes unite in adoring Almighty God, and acknowledging those great truths, which they all hold to be the most important, it might be hoped that those comprehensive principles would have a stronger tendency to harmonize and unite; than doubtful and less important opinions have hitherto had to divide them.

"It is for the use of those who entertain such generous sentiments as these, that the following *Liturgy* has been composed: the principal object of which, is to promote *Universal Piety and Benevolence*. And it is under the protection of a good Providence, and the humanity of this enlightened age, that we mean to worship God, according to the best dictates of our hearts; without presuming to prescribe to others; or to censure any who, in like manner with us, assert their own most sacred rights, in the *Spirit of Clarity and Peace*."

All this is as much in the true spirit of *moderation*, as we can suppose so very general a spirit of *dissention* can possibly be. To be sure, men may have the misfortune to dissent from the established church; for which they merit our pity. They may have also the additional misfortune, to dissent from all the *dissenters* from that church; which is a terrible misfortune, and their case pitiful indeed! Happy is it for such universal *dissenters* from *christianity*, that *philosophy* affords them a refuge, however degrading of divinity, not altogether disgraceful to humanity. It is, however, highly suspicious that such religiously-disposed persons, as can neither agree with the church nor any of the numerous dissenters from it, must be rather more *nice* than *wise* in their religious scruples and discriminations. We would by all means, with our author, have, "Every man worship God according to the dictates of his conscience." But we cannot help thinking, with the fool in the play, that it must be an unconscionable kind of conscience that, dissatisfied with the religion of every body else, insists upon having a peculiar one of its own.

But, not to be too jocose on so serious a subject, we agree with this author, that, "Of all the projects that have ever been formed, there is not one so absurd, and that hath so much mischief and wickedness to answer for, as that of bringing mankind to an uniformity of opinion by the influence of penal laws. A genuine history of the effects of this design, would contain the greatest part of the calamities that have afflicted the world, and rendered it a scene of discord and wretchedness."

We do also agree that the religious *moderation* of the *heathen* philosophers casts an opprobrium on the intemperate zeal of some christian devotees; that, philosophical knowledge may be necessary to temper religious zeal; but we do not think it capable of inspiring the spirit of christian devotion.—Of the *liturgy* itself, we can give no specimen that will afford an adequate idea of it: for which we must of consequence, refer our readers to the pamphlet itself.

A Sermon preached at the opening of a Chapel in Margaret-Street, Cavendish-Square; and the Introduction of a Liturgy on the Universal Principles of Religion and Morality, On Sunday, April 7, 1776. By D. Williams. 8vo. 6d. Payne.

The warfare of religious sects, says Mr. Williams, has produced, what they never intended, a *spirit of universal toleration*.

"It is, continues he, to avail ourselves of this spirit, that we cull on those who have deserted our public assemblies, and by their example injured the morals of the people, to discharge those duties which they are at liberty to discharge; and the omission of which is their reproach. Would the name of Free-thinker be scandalous, if Free-thinkers were to act on their principles? Is any honest man of any opinion despised, who acts from his real principles? And will any degree of wisdom screen a man from just contempt, who skulks under pretences, for fear a miserable and ignorant wretch should call him by some name which is rendered opprobrious only by such cowardice as his own?

"Every man who is at all distinguished by his understanding or knowledge, has a number of people who look up to him, and are affected by his example. If they see him neglect the duties of public worship; their conclusion is, that they may do so likewise; for a man of his understanding must have good reasons for his conduct. This truth may be illustrated in England; not by private instances only; but by means of parishes and provinces. When the country gentleman resided on his estate; and had so much religion as to attend his church; all the parish followed his example; the people were put in mind of their duties; and their morals were regular and good. At present, if a gentleman occasionally visits his estate, he never attends any kind of public worship. The consequences almost universally over England are, that the churches are deserted, and the people profligate and abandoned. They have no method of frequently recollecting their religious and moral obligations; and the motives and reasons of a virtuous conduct are never laid before them. The general dissoluteness and wretchedness of the people are to be attributed principally to these causes.

"It seems to be our duty therefore to attend the offices of public worship, because we may thereby make the best use of our knowledge in the works of God, by rendering the wisdom and goodness they discover, the reasons of a moral conduct: we may keep up the most pleasing kind of society with our fellow creatures; do them service by our examples; and assist in counteracting that universal profligacy which is destroying all our public and private virtues. Vice has her associations in every street: under various denominations, there are public nurseries of all kinds of profaneness and iniquity. Our youth, after a trifling and superficial education; after exchanging their prejudices abroad, for foreign principles and foreign infidelity, — if any thing be wanting they are there perfected in iniquity. — Speak to these people of your religion. You, who have spent your thousands in the education of your son; and who

see nothing for it; but that he can speak trifling things in the trifling language of a neighbouring country; speak to him of the offices of religion, and ask him to go to church; he will smile at your folly, and hasten to these temples of vice. If the old ground of mysteries and creeds be not tenable, why should it not be quitted for better? Because our youth can laugh at our prejudices—are they to run headlong to destruction for want of some means of putting them frequently in mind of their most important duties? In our present situation, we should desert the outworks, and fly to the citadel; for the enemy is there already.

“It may be said—that if we confine our public services to the most important moral duties, they are so well understood, that it would not be worth while to attend a public service in order to have them discussed. I am far from thinking that men who devote their time to the pursuits of knowledge, may not often furnish reasons of a wise and moral conduct which may be new to the most intelligent of their hearers. But supposing this were not the case: our dispositions and conduct, good or bad, are produced by habits; not by principles. If we are so circumstanced, that we generally hear only the apologies for vice, we become vicious; and to make us virtuous, it is necessary that we should not only understand the propositions of moral philosophy, but that they should be frequently laid before us. What is the reason that wise men act foolishly; and good men wickedly? Not for want of knowledge; but because the reasons of a good conduct are not always fresh in their mind. If public worship were only a recital of the most common obligations; it would be of the utmost use—in giving a habit of thinking justly; and a kind of security against many of the temptations of vice.

“It is to answer some of these purposes, that the liturgy * we have now used is offered to the public. It is a specimen of that kind of public service which I am sure is exceedingly wanting. Not one in five; perhaps not one in ten in this vast city, goes with any decent regularity to a place of public worship. The people in general have no reason to give, but the examples of those who are wiser and better than themselves. The persons who give the example, alledge objections against the established forms, as being full of mysteries and creeds; and against the dissenting method of worship, as a faint and insipid resemblance to the enthusiasm of those times when the dissenters imagined their effusions were uttered by the Holy Ghost. Attempts have been made to reform established customs; but they have proved fruitless. The only thing left, is to endeavour to *assist them*, by providing for those circumstances to which they are not suited. Many thousands might be benefited; prevented from falling into vices, and assisted in forming habits of virtue—by such a public service as we have read; who would not, and perhaps could not, attend any other. If respectable societies were formed on the pure and simple principles of morality, the

* That is, the Liturgy which is the object of the preceding anath.

advantages would be very great. Even those persons who adhered to the old establishments would find their account in encouraging such societies, as they might be pointed to as proofs, that men may drop their prejudices about mysteries and creeds, and yet retain sufficient and indisputable reasons for every duty to God and man. It would be the object of such societies; not to reform other religious sects, but to assist them in preventing the public ruin. Religious assemblies and churches do not want reformation, if their people are sincere. It is that vast multitude, who attend no church, and have no religion, which ought to be reformed."

We are perfectly of Mr. Williams's opinion that our "religious assemblies and churches do not want reformation, if their people are sincere."—We are in some doubt, however, whether an addition to the present diversity of churches will encrease the sincerity of those who frequent them, or that the majority of even our preacher's auditors will be found more sincere than most of those, who frequent the chapels of others.

As friends to morality and universal liberty of conscience we cannot but approve his plan and wish him success; but as advocates for christianity and believers in the truths of the gospel, we must own, we have little hopes that much religious edification will ensue from so incongruous a medley as the meeting of Christians, Jews, Turks and Infidels, to unite in one form of worship.—The opening of Margaret Street Chapel, for this purpose, is, however, a proof of the prevalence of either a very universal indifference for religion, or a spirit, as our preacher terms it, of *universal toleration*: this metropolis being, we believe, the only city in *Christendom*, in which a place of public worship is set apart for the use of *pagan priests and heathen philosophers*!

Primitive Religion Elucidated; and Restored. In a Supplementary Abreviation of a late Dissertation on the Original Doctrines of the Metempsychosis; wherein the Arguments of the benevolent Author lose much of their deserved Force, and Influence, by the Want of strict Connection in Matter and Form. In short Meditations, on God, on Creation, on Faith and Worship, on a Future State. Wherein, some of those important Heads are considered in a quite New Light. By a Divine of No Church. 12mo. Bull, Bath; Wallis and Stonehouse, Ludgate-Street, London.

As this writer styles himself a *Divine of no Church*, we take the liberty to advise his attendance and assistance at Mr. Williams's chapel. An English *Bramin* will make a fine addition to the ludicrous group of *Christians, Jews, Turks and Infidels*, already invited!—We think, at least, he may with propriety, tho' of *no Church*, be of *some Chapel*, till the "dignified heads of that by law established in conjunction with the supreme legislature of these kingdoms," shall have raised the superstructure, he consigns to their care, to be erected on "the foundation, he has marked out, for union, and for *pure prayer and worship*." For our *bramin* is also a projector of re-formations in religious

religious matters. His scheme, for reforming the liturgy of the Church of England, is as follows. —

“ To make, what is called the reformed Protestant established church and these kingdoms a perfect church and model for the great end proposed, nineteen parts at least in twenty of its liturgy must be abolished, to reduce it to the standard of *reason* or *common sense*, to insure its being acceptable to that Being, who is the great object of our worship, and to make it heartily embraced by any rational thinking mortal. — 1stly, All *Mystery*, or even the semblance of mystery, must be expunged; as being utterly incongruous with the spirit of any true religion. — 2dly, Every expression and sentiment, which carries the remotest tendency of impeaching the supremacy and unity of the God-head, should be carefully suppressed, as the highest species of impiety Mankind can be guilty of. — 3dly, *Credo*s, of whatsoever denomination, should no longer hold a place in the liturgy; some *test* of this kind might have been necessary in the early days of christianity; but in *avowed* christian kingdoms, they are to every intent and purpose useless; in all times they proved the bane of christian union, and only serve to keep ancient animosities still alive. 4thly, All fasts and festivals for the commemoration of departed Apostles, Saints, and Martyrs as they are called, with the service appointed for the Powder Plot, Restoration, &c. should be abolished, and none retained in the liturgy, but those which are strictly relative to *Christ alone*; as the others only tend to multiply holidays and idleness, and keep up all feuds and parties; load the daily service of the Church with non-essential lumber, which cannot in any sense relate to, or contribute to our salvation. 5thly, No portions of the Old Testament should constitute any part of the Christian Liturgy, except the Decalogue, and those sublime rhapsodies which may easily be garbled from the Psalms of David, in support of the Supremacy and Unity of God; — otherwise *incest*, *polygamy*, and *concubinage*, may abound in the land, under a *seeming sanction*. 6thly, All articles, homilies, and subscription tests, which are merely the inventions of human superstition, or of designing men, should be removed; and no test or restriction be deemed necessary, but subscription to the Gospel of Christ, that a free door to unanimity may be opened; for a Christian Church, no more than a *House*, can be properly said to *stand*, when it is divided against itself. 7thly, The inordinate harangues of tedious prayer, with which the common prayer-book is most egregiously stuffed, should be shortened in number, matter, and form; for Heaven can no more be won by vociferous violence of prayer than of song. If set forms of prayer be deemed necessary for the sake of preventing confusion in a congregation, they should be few, and free from those perpetual repetitions of the present liturgy, which seem calculated to no other end, than to sate and tire the priest and people and harrass the Deity. In our petitions, except on some sudden and *special* calamitous exigency, we should strictly confine ourselves to *generals*, leaving *particulars* to God, who alone knows what is best for us; it is upon this, just principle, that the service of the litany should stand condemned and

and erased from a rational liturgy. Although mental, that is, silent prayer, dictated by true spiritual grace, may possibly be more acceptable, yet set forms need not prove a stumbling block, that should prevent the union of any really pious dissenter, because he has the reserve of mental prayer always in his power. Set forms of prayer may with great propriety be reduced to *four*.—A warm and devout confession of all our sins, but more especially our angelic apostacy.—A petition for mercy and pardon.—A thanksgiving for all God's mercies and blessings.—A general address for the continuance of his providence to us and all created beings.—It requires only to add, the lessons should be taken from the gospels, and *proper psalms* selected for the daily service; and the rest struck out of the common Prayer-Book; the portions appointed for the communion, baptism, matrimony, and the burial of the dead, should be revised and shortened, at least half in half; and no set forms of prayer for the visitation of the sick should be retained, as these should naturally arise from the peculiar situation and circumstances of the diseased, at the discretion of the minister."

This reformer, our readers will see, is not sparing of his pruning knife. Will not so many defalcations, however, of, what are deemed, the externals of divine worship, be apt fatally to affect its very vitals? If at least *nineteen* parts in *twenty* of the liturgy are to be abolished, it is to be feared the remaining twentieth will be so maimed and mutilated as hardly to be worth preserving? Indeed it appears inconsistent, to maintain the expediency of any public worship at all, in a writer, who declares that,

"There is an *error*, too common amongst mankind, which calls for censure, the more especially as it has the sanction of established communities in religious worship, to confirm it; and that is, petitioning the Deity for "an additional portion of his *spiritual grace*, to "enable us to perform our duty to him and ourselves," which implies a deficiency, or imperfection in his creative attribute, from whose hands nothing could possibly issue, but in plenitude of perfection, for every intent and purpose of its creation; therefore to pray for superabundant spiritual grace is, in truth, desiring God would mend his work by an act of supererogation; which must be displeasing to him and useless to ourselves; for God knows, and we should know if we thought properly, that when he made us, he endowed us with a necessary portion of his divine spirit; if we make a good use of that, *we want no more*; if we do not, *we deserve no more*;" and to ask it, is inconsiderate, if not arrogant: we may be *spendthrifts* in spirituals as well as temporals; and as we make ourselves no just objects of pity to the world in the one case; what reason have we to expect we should be so, to God, in the other? God may for the promotion of his *own wise purposes*, sometimes by immediate inspiration, or a more happy disposition of the human frame, illumine and enlarge the in-

* This puts us in mind of the ludicrous reason, the Bermudans give, for carrying out no butter for sauce to their fish; "If the fish be *fat* it *wants* no butter, if it be *lean* it deserves none."

intellectual powers of *individuals*, but an additional portion of his *divine grace*, we have no right to expect — Equally absurd, is our praying to God to protect us, from the power of the arch rebel Satan; he has no power, but what we ourselves give him; and where a voluntary allegiance and submission is paid, it is arrogant to expect God will interpose any supernatural shield between us, when the means of resistance is in our own power."

Our readers must plainly perceive that this *divine of no-church*, has no pretensions to orthodoxy. He entertains, indeed, some very singular notions as well in religion as philosophy. Thus he adopts the Pythagorean system of *transmigration*; the pre-existent lapse of human spirits, and thinks a lady's lap-dog has a soul to be saved as well as his mistress — Need we enlarge on the fanciful doctrines of this *metempsychic* *no-church* divine!

Political Empiricism: a Letter to the Rev. Mr. John Wesley.
8vo. 6d. Johnson.

It is no wonder that, in an age, so passing after gain and puffing after popularity as the present, there should be found empirics in all professions. In our two last numbers, we reviewed a pamphlet entitled *Philosophical Empiricism* * and in our next shall probably review another entitled *Moral Empiricism*. The medical tribe no longer lay an exclusive claim to the title of *Quack*, the spirit of empiricism having inspired all ranks and conditions among us, from the sublime disciples of Galen and Paracelsus to the humble shoe-black; who has his nostrum for "cleaning shoes, your honour" by virtue of his majesty's royal letters patent — Nor does it appear there would be any great harm in all this, if these Charlatans would be content to exercise their quackery only in their several professions. The misfortune is, our chymical quacks interfere with our philosophical quacks, and our clerical quacks with our political ones. Thus the Rev. Mr. John Wesley, is well known to have been, for many years, one of the first quacks in the kingdom in his own way. What, in the name of goodness, induced him to turn quack in any other? Has he not a thousand times told his followers, it is impossible to serve God and Mammon? And has he, at last found out the secret of doing it himself? — But let not us tickle him with a straw, when the lashes of so tremendous a cat-o'-nine-tail lie before us. To give a specimen of the trimming he has got by one or two strokes.

"Is it not, a little extraordinary that you, Sir, who have known the Americans so well, who have received so many personal civilities from them, who have (in your curious and valuable Journals) borne ample testimony to their virtues, nay, who have no longer ago

* Written very probably by the author of the present. If so, he has succeeded better this time than the last. In analysing Dr. Higgins he burnt his own fingers by the unguarded use of the potential caustic; in setting up John Wesley, he plays the very devil with the poor Saint in the unmerciful use of the actual caustery.

ago than the late election (as hath been already observed) signified the most unreserved approbation of their resistance. — It is surely, not a little extraordinary that *you* should now so suddenly rise up to condemn them. “Shall I praise you in this? I praise you not.†” It is reported that you have been disappointed in your hopes of an American Bishoprick; and when I consider your conduct, “I partly believe it ‡.” It is likewise said, that you have now some other object in view: and this we also may take for granted, because you do not absolutely contradict it. You adopt the safer method of endeavouring to *evade* what you do not think fit to *deny*. I do not expect you to acknowledge that you have basely offered yourself to hire, that you have actually received the wages of prostitution. Though we know it to be an undoubted fact, that your *Calm Address to the American Colonies* has been circulated from the first office in the kingdom; yet I think you cannot be quite so abandoned as to suppose that this circumstance does you any great honour: to me it affords a strong presumptive evidence of your shame. You probably have found it convenient to oblige a certain *pious* lord in administration, whom it was impossible to refuse. That this might not too much interfere with your apostolical labours and pursuits, it was also convenient to have recourse to Dr. Johnson, and to pilfer the most contemptible of his publications. Thus, while you were cringing and licking the dust of the great man’s shoes, in order to obtain some paltry pittance of his precious bounty, at the same time (to use the words of your own very delicate figure in regard to Mr. Toplady) you unfortunately chanced to “lick up Dr. Johnson’s spittle *”.

“After all, by whatever considerations you may have been influenced in this business, it was to be sure, the luckiest expedient that, amidst innumerable resources could have been devised in the present emergency of affairs. To have gained over a man of Mr. Wesley’s description, affords a striking proof of the *wisdom* and *consistency* of the *powers that be*. This surely, must be considered as an invaluable accession of weight and dignity to government. I felicitate my fellow-subjects on their having obtained so upright, and so conscientious an assertor of their natural and just rights! I heartily congratulate our rulers, the guardians of our liberties and laws, on their sagacity in distinguishing, and on their good fortune in making so respectable an acquisition! — Perhaps, it is not an easy matter at once to determine whether administration or Mr. Wesley hath gained most honour by so extraordinary a coalition. — But is it not humiliating to the last degree, to reflect on the state to which this once happy, free, and commercial country is reduced, when obliged to look for aid in the prosecution of its plans, to the itinerant leader of a gloomy and fanatical sect? With what astonishment must our neighbours on the continent, the silent, but not in-

attentive

† 1 Cor. xvii. 22. — ‡ 1 Cor. xi. 18.

* See Postscript of Mr. Wesley’s Letter to the Printer of the London Chronicle.

attentive spectators of the conduct of Great-Britain, at this important crisis—with what astonishment must they contemplate, with what secret satisfaction exult in our disgrace!—How would the breath of our late venerable sovereign, have glowed with generous indignation, had it been predicted to him during his life-time, that in the reign of his illustrious grand-son, the politics of England would have found a resource in the pharisaical cant and grimace of *Methodism*!

“It is a truly singular and curious phænomenon in our political hemisphere, that the proud *pensioner* and the *apostate priest*, are the most substantial pillars of the prerogative, the most zealous friends of government, the most *original* and *disinterested* writers in support of its measures this day in the kingdom.

“Again, Sir, it is time to be serious—The occasion abundantly requires it. Such instances afford a melancholy and degrading picture of the human heart. We know, it is necessary that the man who sinks so low as to become the creature of administration, should not possess the most refined sentiments of honour and delicacy. But, Sir, *your* conduct (which is now more particularly the subject of animadversion) so abounds with inconsistencies, that an impartial observer might be strongly induced to think that notwithstanding your ostentatious pretensions, you had no fixed principles either of belief or of action—that you had ever lived in a fluctuating state of doubt and uncertainty—and consequently, that you can have no real concern for the fate of your country, for the welfare and security of your fellow-citizens. I am sorry to suggest further, that those who know you best, will be tempted to believe that you are governed by the basest and most unmanly motives. What shall we say to your shameful apostacy from those sentiments of freedom which you once so eagerly espoused—to your gross and flagrant plagiarisms—to your affected disavowal of being influenced by those considerations of private emolument, with which you must be conscious that your conduct is too strongly marked? What are we to think of the fugacity, the reserve, the evasion, and the petulance of your “feeble replies,” to this complicated charge? In the name of all that is just, what can you urge in your own defence? But, if your strange infatuation does not still continue, you will rather seek the darkest shade of silence and oblivion.—Yet, in what estimation, think you, will those hold your religious profession, whom you have hitherto imposed upon, by the specious garb of external sanctity and self-denial, by a studied solemnity of countenance, and a gloomy austerity of manners—to all outward appearance devout, mortified, *wanting nothing*; but in reality proud, ravenous, oppressive, and *for a pretence, making long prayers*?—“Hypocrite, Bigot, or Enthusiast, or a composition of these three characters! do you, in your dotage, likewise long after the flesh-pots of Egypt; or are you afraid least that the light of reason and of liberty should banish your cant and your jargon out of America?”

“For

* In the same spirit of reproach, the letter-writer addresses him, after representing the effects of his political doctrines, thus, “What a monster must he be,

G g

who

"For God's sake, Sir, let me intreat you seriously to reflect for a moment, on the disgraceful situation into which your own artifices have betrayed you.—Have you not basely prostituted yourself to the vilest and most execrable purposes?—Have you not shamefully endeavoured, at least in effect, to depreciate the value of that inestimable jewel, that *pearl of great price*, that "sacred blessing of liberty, without which (to use the manly language of the excellent writer already referred to) man is a beast, and government a curse *"?—It is natural to ask, Are you actuated by no other than the detestable ambition of branding your name with contempt and abhorrence as a *second* SACHEVERELL? Do you aspire to stand conspicuous on the ignoble list of infamy and venality—amongst those *slaves of state* †, the *pensioned* Jacobites and Tories, of whatever rank or precedency in guilt—the *Johnsons*, the *Shebbeares*, the *Macphersons*, and the *Hutchinsons* of this degenerate age?"

The letter-writer leaving Mr. Wesley in all this good company, we must here also take leave of him; though not without observing that, when his hand was in, *impartiality* would have induced him to give a lash or two at the *Political Empiricism* of Dr. Price (if not of Dr. Priestley) as well as that of Mr. Wesley. As ministers of the gospel of *peace*, we think them both culpable so far as they have departed from that character, to foment civil discord and diffuse a spirit of war. For, however different their principles, their productions tend equally to the literally fulfilling the scripture, not to bring peace but a sword.

A Letter to the Noblemen and Gentlemen, &c. who have addressed his Majesty on the subject of the American Rebellion, 8vo. 1s Cadell.

A complimentary, and not ill-written, address to the addressers, in which the writer advances little new, in point of argument. At the conclusion of his epistle, however, he points out the circumstances that might induce the Americans to submit.

"Let," says he, "the voice of faction cease to be heard in the senate; let our news-papers teem no more with seditious falsehoods and petulant scurrility, to the disgrace of the national public spirit; and let a formidable force, such as we are told is intended, be sent to America; the violence of the colonists will in all probability be soon dissipated. Although they have hitherto treated with haughtiness the proffer of an accommodation; though their groundless pretensions have been repeatedly disproved, and their arguments refuted, without any effect; yet the most salutary consequences may be expected from vigorous measures of government; and it is certain

who puts himself forward, as the abettor of tyranny and arbitrary power! He must be the worst and most dangerous of rebels, the curse of civil society, and the enemy of the whole human race. If you ask, whom does this character describe? I cannot answer you more pointedly than in the words of Nathan to David—*Thou art the man*.

* Dr. Price's Observations, &c.

† See *Johnson's Dictionary*—Art. *Pensioner*. "A slave of state hired by a stipend to obey his master."

certain that humanity, as well as the justice and dignity of the nation, calls aloud for the prosecution of such. *Let* us therefore unanimously join, not only in vindicating the supremacy of the legislature, on which the very existence of government immediately depends, but in maintaining the freedom and preserving the possession of the American provinces; and I might add, in avenging the most atrocious violation of the laws that ever was attempted within the dominions of the British crown. *Let* us unite in rescuing from the horrors of anarchy the yet faithful part of our fellow-subjects; and if the insurgents shall of necessity be sacrificed to their own invincible delusion, *let* us in mercy save their posterity from the despotism into which they otherwise must fall."

Ay, *let* but only the two first of these things be brought about, viz. "the voice of faction cease to be heard in the senate and our news-papers teem no more with seditious falsehoods and petulant scurrility," and then we should see peaceable and harmonious times indeed! But to these few *lets* there are so many *hinderances*, that we despair of America's ever being humbled, if we are to wait for our senators ceasing to be factious, and our news-writers false and scurrilous.

Reflections on the Present State of the American War. 8vo. 6d.
Payne

This reflector puts us in mind of queen Dido, in the opera, who, tho' Carthage is in flames, and her palace tumbling about her ears, is determined to have her song out, before she attempts to escape the fire. His motto is *celeritate opus est: quâ si usi essemus, bellum nullum haberemus*.—By which it appears that he is in a wonderful hurry, and blames government for having already lost time, in reducing the Americans to reason. "The season of speaking and writing," he says, "is past." And yet he has here written a pamphlet, which, we suppose, he would have the members of administration stop to read, before they proceed to action. Not but that it is so light and easy of digestion, that "he who runs may read," so let them read and run: for, if we believe him, there is no time to be lost. "It is clearly the interest of Great-Britain to finish the war, if it be possible, in the course of a single campaign." We believe nobody doubts this, *if*, as he prudently observes, it be possible.—But how, if it be *not* possible!—Why then the war must be given over, or carried on another campaign, for the advantage of the Americans; whose interest, he tells us, it as clearly is, "to prolong the war to an indefinite time"—Now *this* we cannot so clearly see; but, perhaps, that is, because we are bad politicians, and do not comprehend the advantages, a people may reap from having their towns fired about their ears, from being hunted from pillar to post through an half-cultivated country, and, from being at last driven to seek shelter among savages in the woods! It is not for such short-sighted politicians as literary Reviewers to discern the far-fetched advantages of these things.

An Essay on the Blood; in which the Objections to Mr. Hunter's Opinion concerning the blood, are examined and removed. By G. Levison, M. D. 8vo. Davies.

The opinion, alluded to, in the title of this pamphlet, is that of the very ingenious Mr. John Hunter, respecting the blood's being, what he calls *alive*: an opinion controverted some time ago by Dr. Hendy, on more mechanical principles than those, on which the author advanced it. Dr. Levison prudently takes a physical mean between both. "So long says he, in his preface, as we are not able to display and unfold the true and real nature of things, we shall always labour under the burden of controversy in all speculative sciences; for the same effects will arise from causes seemingly different; and since we reason of things by their properties only, with which each observer will be differently struck, some are apt to take for the effects, what others consider as the causes

"The word *life* has often put a stop to all reasoning at once, in both sciences, physiology and pathology; all phenomena are explained rather by a mere word *life*, than by a chymical or mechanical reason: the different secretions are said to be owing to the different powers of life which each gland possesses, and that structure is entirely out of the question, where life relides; though it is very surprising, that the wise creator should have formed each gland differently, when he could make them all alike, and only infuse in each a different kind of life; but may it not be asked, why is the power of generation lost, when there is a defect in either the male or female organs of generation? why did he not make the eye hear, the ear see?—was not a different structure of the organs themselves necessary to perform their different functions, which is mechanical, and were not different attractions of the juices in the different glands, necessary to produce their various properties, which is chymical? life is certainly that quality, by which the very structure itself is formed, by which it is set at work and put into motion, which repairs and sustains it continually: so that as soon as life is gone, the structure and mechanism itself is destroyed: but this life does nothing of itself, without its necessary tool, mechanism: it is true, that no mechanism is ever set in motion, without some cause of life or its operation; but it is also undeniable, that life (as far as we know) never operates without mechanism. And is it not more consistent with reason to suppose one power of life diffused through the whole body, which operates differently in the different parts, according to their structure, than to attribute a different kind of life to each part? We might as well say, that each motion, in a different direction of the same muscle, is produced by a different kind of life; both carry the greatest absurdity in their face

"It is surprising, that we always are apt to embrace extremes; thus lately every thing in physic was accounted for merely by mechanics, whereas now, according to some, it is sufficient to know that certain alterations may happen in the body, that certain applications will remove certain diseases, &c. without even attempting

to assign any reason for the different phenomena, forgetting the rule of CÆLUS, "*rationalem quidem puto medicinam esse delere: instrui vero ab evicentibus causis; obscuris omnibus, non a cogitatione artificis, sed ab ipsa arte rejectis.*"

"The doctrine that the blood is alive, continues this writer, tho' very ancient and largely treated of by the learned Dr. Willson, in his lecture on its circulation, has never been so much extended, and so many phenomena by it explained, as of late by that indefatigable and ingenious physiologist, Mr. HUNTER, which has given rise to great controversy. Dr. HENDY has laboured, in his treatise on glandular secretion, &c. to refute all the proofs of Mr. HUNTER, and to destroy the life of the blood, and assigns life and action to the solids only; which doctrine will fully encourage the abuse of the lancet in this metropolis, in the hands of the ignorant: an attempt therefore, to shew that the blood is alive, and that we lose, as it were, by the loss of each ounce of blood, an ounce of life, must be of the greatest utility to the publick, and the following sheets cannot be deemed a mere speculation and uselefs theory."

To this passage our essayist has subjoined a philological, and as some will probably think it, a far-fetched plea, in illustration of his argument.

"It is repeatedly explained, Gen. ix. 4. and Lev. xvii. 11. 2. and 14. which I have used as my motto, that the נפש *nephesh*, which signifies motion and growth, or encrease, and which is translated life, has its seat in the blood, דם *dam*, signifying assimilation, not in the בשר *basar*, flesh or fibres; which cannot be considered as accidental, as will appear from the following demonstration.

The Hebrew has three words expressive of life, namely, נפש *nephesh*, רוח *ruach* and נשם *nesem*, which I imagine has given rise to the doctrine of the ancients, concerning three different souls; each of these three words however denotes a different property, resulting from the principle life; the first נפש *nephesh* expresses growth and motion, the second, רוח *ruach*, breath, and the third, נשם *nesem*, breathing: the term חיים *chaim*, which is also translated life, is quite different from the three fore-mentioned, in its meaning and usage, standing always by itself, and never used in regimen of the others, whereas each of them is often placed in construction with חיים *chaim*, which proves that by חיים *chaim*, is not meant the progression or result of life, but the principle, life itself, which principle is diffused through all nature, called by the ancients the *anima mundi*, and which is the foundation of the other three, expressing the effects and progressions, rather than the principle itself: whenever life is attributed to the blood, neither רוח *ruach* nor נשם *nesem* is joined with דם *dam*, but always נפש *nephesh*; because the two former רוח *ruach* and נשם *nesem*, which express breathing and breath, are progressions of life, not existing in the blood, but on the contrary, give the blood its power of life; without breathing, circulation is stopped: accordingly we find in Gen. ii. 7. first נשמת חיים *nesemat-chaim*, sufflavitque in naves ipsius habitum, and then נפש חיה *nephesh chia*, sic factus est homo anima vi-

vens,

עצם, so that the נפש *nephesh* is the consequence of נשמה *neshmah*; whereas נפש *nephesh*, denoting growth and motion, are effects of life, consisting in the blood itself, and therefore נפש *nephesh* is always joined with דם *dam* blood, as much as to say, "that the growth and motion of the בשר *basar* fibres consist in the דם *dam* blood."

On this curious note we shall leave the learned, who can extract more from Hebrew roots than we pretend to, to make their own comment; observing only that it is with great propriety our author modestly closes his preface with the following paragraph.

"I am far from imagining, that the hints which I here throw out will escape all objection, yet I hope they will not be treated with the severity of criticism, but with the generosity of candour, even should some of them be found fallacious; for many true discoveries have been investigated by the means of some new, even false opinions started; and many precious and noble edifices have been raised upon the ruins of others; if that should be my case; if this essay should excite men of real knowledge, and who have more opportunity of pursuing the subjects, by experiments, with more accuracy than my capacity is able to reach, and then either approve or destroy my conjectures; I shall, in both cases, think my labour well paid, and amply rewarded."

The essay itself is divided into six sections; in the first of which the writer treats of solids, fluids and vapour; which he conceives to be universal principles constantly interchanging their state, and reciprocally converting into each other.—Sect. 2. Treats of the general principle of action and re-action; which he considers rather in a physical than mechanical light; in consequence of which his argument rests chiefly upon analogy, and however plausible, stops short of proof. In Sect. 3. the author treats of life in general, and its specific signs in various bodies; distinguishing life into three kinds. But for his illustration of this subject we must refer our readers to the essay itself.—In Sect. 4. he considers the life of the blood in particular, entering into a detail of the arguments of Dr. Hendy and Mr. Hunter on the subject.—In the fifth and sixth Sections, our essayist makes some practical observations on phlebotomy and the state of the blood in different diseases, well worthy the notice and attention of the faculty.

We must not omit to advise this writer who appears by his style to be a foreigner, of a slip or two in the use of terms: thus he calls the centre of gravity the *grave* centre, and makes use of *fluidity* instead of *moisture*; with some other inaccuracies, which it may be prudent to correct in a future edition of his performance.

Obedience the best Charter; or Law the only Sanction of Liberty. In a Letter to the Reverend Dr. Price. 8vo. 1s. 6d. Richardson and Urquhart.

"How very few of the nameless papers (says this writer) that are every day appearing and disappearing on this subject, give any new or consistent ideas about it. The common topics on both sides are re-tailed

tailed, repeated, twisted and transmigrated thro' a thousand forms, without the least apology; and you may read in this track till the day of your death and conclude just much about where you began. Both parties seem determined to catch at every unmanly advantage, to aver boldly, blame indiscriminately, conjecture at random, and decide with temerity. They think they persuade in proportion as they assume; that audacity is the natural tone of liberty; quibbling, wit; sophistry, argument; and a rude explosion of trite phrases, vague surmises, rash conclusions, invidious epithets, and opprobrious names, sufficient to decide a question the most critical and important that ever engrossed the public attention."

It must be allowed this is too much the state of the case, at the same time, we are sorry, it still remains to be wished that, amidst the candour and moderation, affected by this writer, the *Law of Liberty* is less still worthy of exposition. Not that this advocate for obedience is without argument, but he wants force and will convince hardly any body who is not already strongly inclined to be of his own side the question.—The best part of his argument is his *argumentum ad hominem*, in an apostrophe to popularity applied to his reverend antagonist: a specimen of which we shall present to our readers.

"O popularity! what a wild intoxicating thing thou art, and what little finical fantastic Mimics, Apes, and Puppets, thou hast ever made, and still are making, of all mankind! We hail thee! as the propitious Genius of Drollery and Merriment, sent in pity by some kind, sympathising, facetious Spirit, to trick us out of Melancholy into Good-humour, to quash the formal spectres of gravity and grimace that crowd the haunts of humanity, to turn our keenest passions and pursuits, as some small compensation for the pain they occasion, into a fund of ridicule and fun; and in spite of all the solemn, serious, and sheepish faces we put on, to tickle our noses with thy magic wand till we burst into laughter. Under thy sovereign influence, who would not wish to have their ears delighted with universal and voluntary peals of applause, to hear their fame and their worth re-echoed from every mouth, to be enrolled among that splendid list of male and female Patriots, who superadd so much glory and eclat to the present memorable reign, to roar aloud Liberty and Law, with Taylors, Tallow-chandlers, Soap-boilers, Chimney-sweepers, Traders, Mechanics, Handicrafts of all kinds, with Dunces, Dotards, and Drunkards, innumerable—In short, to be handed down to posterity as the Saviour of a great Empire, hanging as it was on the verge of damnation, in common with many a very great Rogue, who, whatever Dr. Price might feel on the occasion, like their precious Progenitor the amiable Nero, could even fiddle with pleasure though Britain were in flames.

"You will pardon, Sir, this sally of levity in one, who seriously bears you no ill will; but who is not a little shocked to find, that there is not an Apprentice, a Drayman, a Porter, or Shoe-black in Town, who does not quote you for all the extravagant nonsense they utter. And you are well enough acquainted with history to be satisfied that the suffrage of the people at large, has ever been considered by the wise and good as a presumption of a bad cause.

"But

“ But, O Sir ! all this is nothing. You have joined the enemies of your country, in stabbing her to the heart. Her nakedness you have cruelly exposed, her credit wantonly depreciated, and invited every daring and enterprising Adversary to attack her with success. The general dissatisfaction which has been long gathering, and artfully instilled into the minds of a giddy, gaping populace, is now fomented into a phrenzy, threatening and tremendous. And to spread the treasonable infection throughout the kingdom, large editions of your work are every where disseminating gratis. How must this appear to those who differ from you ? Is it a grateful return for your privileges to undermine, in this manner, the very laws that secure them ? Must not all Europe detest, their Majesties pity, and posterity execrate so foul an attempt on the peace of society ? For this must be the meaning of your book, if it had any meaning at all. And what imaginable pleasure can it afford you, Sir, thus to embroil the very nation that gave you birth, that still gives you life and liberty, and every thing that can render you comfortable and easy, into one wild and wasteful scene of madness and confusion ? On supposition now of a civil war raging in the heart of this dismal and distracted country, could you, Sir, rest satisfied that you had no hand in bringing it about ? That you could not. The ghosts of the slain, the groans of the wounded, the sighs of the fatherless, the widows tears, and the dreadful execrations of the wretched, would for ever haunt and upbraid you for the officious part you have acted in plunging them into so much misery and woe. Yes, Sir, the mob may halloo you with the same intemperate foaming fury, they have hallooed many a worthless and infamous wretch, with whom I would not rank you in idea ; but I will venture to affirm, that this same whining performance of yours, has done them more real injury, than all your preaching, theories, calculations, ever did, or ever can do them good. You have cut the sinews of their industry, by filling their heads with chimeras. You have blasted their felicity by swelling their hearts with sedition. You have set relations at variance among themselves, and quashed the springs of domestic tenderness and comfort. You have founded a very fearful but very false alarm, about national credit ; and made thousands, unfortunately disposed to believe every thing you say, tremble for their property. You have made Heaven a party in your cause, and, like the rebels you defend, prostituted the sacred name of religion, to give sanction and countenance to the fumes of a faction. In one word, you have blown up a flame which for ought I know, may expire only with the extinction of all for which a wise man could wish to live. And is this your regard for the rights of human nature, your philanthropy, your patriotism, your religion ? Heavens ! What disguised and mischievous things, the best of men are, under the direction of violent passions.”

With due deference to this writer, however, we think that sometimes the love of popularity will have the same effect on persons possessed of *strong conceit* as on those actuated by violent passions. Which is, or if either be, the case with the reverend author of the *Observations*, we leave those, who know him best, to determine.

A Remonstrance with the Court of Common-Council, occasioned by their presenting the Freedom of the City to Dr. Price, for his famous Pamphlet on Civil Liberty. In which is pointed out the Absurdity of their Countenancing the Advocates for the Liberties of the Americans, while they continue to trample on the Rights and Privileges of their fellow Citizens. By a Freeman of London, &c. Servitude.

Quis furor iste novus? quo nunc? quo tenditis?

Hæu! miseri cives! ——— VIRG.

Ye, foolish Galatians, who hath bewitched you?

8vo no Price, or Publisher's Name.

As we do not remember to have seen this pamphlet advertized, possessing a copy of it only through favour of its author, we know not if it be as yet published for sale. The light, in which it places the conduct of the common-council in a late instance, is as singular and worthy attention, as the manner of it is nervous and spirited.

"When I consider," says he, "the opulence and influence of the citizens of London, their weight in the political scale of these kingdoms and the force of their example, when they have taken the lead in matters of national concern; I cannot help regarding their resolves in common-council to be as interesting as the subject of them may happen to be important.

"Not that I conceive the sagacity of bodies corporate always proportional to their dignity: For, tho' it be said, "in a multitude of counsellors there is safety," little is the safety of those who put their trust in the multitude."

To this general reflection may be added a very particular one, "that, as the breath of popular favour intoxicates and turns the brain of individuals, so the air of popular discontent sometimes infects a whole community with not only an endemial but an epidemial phrenzy."

"In the present perturbed and perilous state of our political atmosphere, it is hence not improbable that the *Liberism*, *Freedom-frenzy* or *Liberty-mania*, with which Dr Price's pamphlet has infected a considerable part of the kingdom, is a catching disorder of the same kind. From the symptoms, it appears evidently to be a species of *political spleen*; assimilating so well with the natural melancholy of our modern Quidnuncs, who brood with unnatural and peculiar delight over the prospects of public ruin, that it is no wonder it should so widely diffuse its malignant contagion.

"In the country, at least, this effect was naturally enough to be expected; where those dreadful words *taxation*, *tyranny*, *popery*, *slavery* and the *national debt*, may be supposed to operate on a timorous, ill-informed politician, like *Abracadabra* in a charm for theague.

"In the METROPOLIS where the means of better information are more obvious, it was as reasonable to suppose that a production,

* An idea of bishop Butler's, which, tho' singular and whimsical enough, is founded on experience.

† Extracted. "Observations on the Nature of Civil Liberty, &c.

so flimsy in its composition, so superficial in its argument and so replete with practical error would be looked upon as, at best, the well-meaning reverie of a superannuated theorist; who, mistaking *politics* for *arbitrary*, had rambled out of his province and was rather to be treated with respectful tenderness than serious attention.

"It has happened *otherwise*, and the COURT OF COMMON-COUNCIL have deemed this popular performance deserving the distinguished honour, of procuring its author the freedom of the City of London, with a copy of his admission, in a gold-box; the highest marks of distinction they could with the utmost *liberality* bestow.

"I do not suppose that, by this proof of their approbation, they meant to compliment Dr. Price on the literary merit of his performance, or that the respectable court of common-council, (whose *literary taste* and *classical learning*, however, will not bear to be disputed) mean to erect themselves into a court of CRITICISM and *set up* as LONDON REVIEWERS, in opposition to Messrs. K——, and Company.

"It must be on account of the *political* merit of the composition, therefore, that the above honour hath been conferred on its author. In prospect from this point of view, I take, of course, the freedom of a fellow-citizen, (tho' I alas, have acquired *my freedom*, by *servitude**) to remonstrate with the court on the impropriety, impolicy, and even *absurdity* of their extraordinary resolution.

"To expose the mistakes of Dr. Price's pamphlet, would be to do what has already been attempted, with various success, by many. But, were it otherwise, this is by no means my design. Admitting the whole weight of his political arguments, and the truth of his arithmetical calculations: the solacism of sentiment and conduct in the approbation bestowed on it by the common-council, is, but the more flagrant and ridiculous.

"The Doctor's preface to the last edition of his pamphlet, indeed, merits some notice. "The principles," says he, "on which I have argued, form the foundation of every state, *as far as it is free*, and are the same with those taught by Mr. Locke, and all the writers on civil liberty, who have hitherto been most admired in this country."

"This *may* be true, and what then? What signifies whether or not the government of a peaceable, prosperous state be so formed, that republican writers shall be pleased to *call it free*? What virtue is there in the word *freedom*, more than in the word *slavery*? It is *things* not *words*, that men of sense contend for.—What is it to be *free* in Dr. Price's acceptance of the word?—"To be governed, forsooth, by one's *own will*."—That is, in fact to be ungovernable, or not to be governed at all; for if the will be not under the direction of *reason*, and subject to the influence of rational motives, arising from incidents, frequently independent of ourselves, we should act from mere *caprice*; equally ungoverned and

* *Libertus sum, non liber.*

ungovernable! But that I may not be suspected of misrepresenting my author, let him speak for himself.

“By *PHYSICAL LIBERTY* I mean that principle of *spontaneity*, or *self-determination*, which constitutes us *agents*; or which gives us a command over our actions, rendering them properly *ours*, and not effects of the operation of any foreign cause.”—

“In like manner; *CIVIL LIBERTY* is the power of a *Civil Society* or *State* to govern itself by its own discretion; or by laws of its own making, without being subject to any foreign discretion, or to the impositions of any extraneous will or power.”

“It should be observed,” continues Dr. Price, that “according to these definitions of the different kinds * of liberty, there is one general idea, that runs thro’ them all; I mean the idea of *self-direction*, or *self-government*.—Did our volitions originate not with *ourselves*, but with some cause over which we have no power, we should want *PHYSICAL LIBERTY*.”

Here, continues our remonstrator, “this political divine is totally out in his philosophy.” The *freedom of the will* in physical agents, or that *spontaneity* or *self-determination*, which, the Doctor says, constitutes us *agents*, does not originate with ourselves, independent of causes, over which, we have no power.—On the contrary, the will is ever determined by some such cause; while the physical *agent himself* has no power over his *own will* †. Whatever liberty he may have to *do what he will*, he is not at *liberty to will what to do*. His *inclinations*, his *desires*, his *appetites*, are not in his *own power*; and, even if they were, external motives totally independent of him, will often influence the *will* directly contrary to them all. I appeal to every man’s common-sense and experience.

“No man, therefore, can be said, to be under even *self-government*, unless his *will* be subject to (or at least on a very friendly footing with) his *reason*; in which case, it is true, he is well and rightly governed; but this, not because his *will* is *his own*, but because it is subject to his *reason* or his *discretion*, which is a reason common to all and is the same in every man. Hence it is, that the doctor, tho’ he blunders in defining *physical liberty* hath unwittingly, defined *civil liberty* very properly, in saying “it is the power of a *civil society* or *state* to govern itself by its *own discretion*,” that is by the rules of right reason always tending to the good of those who practice them; *discretion* being that quality which never tends to the disadvantage of the possessor; as *WILFUL folly* constantly does, and even *will at will*, will sometimes do † So that we see it the

H h 2

wisdom

* The doctor defines *moral* and *religious liberty*, also: but these, being foreign to the present argument, are passed over.

† This might be easily proved and illustrated by irrefragable arguments and examples. But they, who are curious to see this subject treated in the most masterly manner, are referred to the well-known tract of Mr. Jonathan Edwards.

‡ True it is and sorry am I to say it, that Dr. Price does not seem to know the meaning of the word *discretion*; which appears only by accident and vulgar acceptance to have got into his vocabulary. Page 20, he says, “the exercise of despotie

wisdom, not the *wisfulness*, of a state, by which, properly speaking, it should be denominated *free*.

"Again the doctor says, the principles he has laid down, "are the same with those taught by Mr. Locke, and all the writers on Civil Liberty, who have been hitherto most admired in this country." Granting this were true, Dr. Price is surely too good a *protestant* to set up a political pope, or to require us to put implicit faith in the infallibility of Mr. Locke, or Mr. Any-body-else, however we may admire him.—But the truth is, this assertion is not true, at least so far as relates to *liberty*, being independent on the *will*. Mr. Locke asserts on the contrary, (in what Bishop Warburton calls the finest dissertation in his whole Essay) "That *liberty* belongs *not* to the *will*."—But I leave the doctor to settle this difference with the philosophers, and return to his patrons, the politicians of the court of common-council.

"It is with you, gentlemen, my business lies; which is this: that admitting almost every thing that Dr. Price has said against the weakness, or, if you will, the wickedness of administration; admitting the justice of his encomiums on the pious Americans, his state of the national debt; admitting, in short, every thing but his solutions of problems the most problematical, and his position of principles the most unprincipled, I mean to shew that nothing can be more inconsistent than for you, or any body of men whatever, to exclaim against the encroachments of arbitrary power and the insolence of tyranny, in *others*; while you, *yourselves* are guilty of the same encroachment, the same tyranny, the same insolence: that nothing can be more absurd than for the common-council of London to affect a concern for the freedom of our American colonists, while they trample without concern on the rights and privileges of their fellow-citizens. You will startle, perhaps, at the charge; for, indeed, we, *freemen* by *servitude*, have long patiently born our misfortune without murmuring at our fate, or reviling our oppressors, on the true christian principle of imputing nothing to their igno-

rant power (in the authority of one state over another) can have no other measure than *discretion*; and therefore, must be indefinite and *absolute*."—It is difficult to conceive that the learned and casuistical dissertator, on the *principal question and difficulties* in *MORALS*, should play so wantonly with words, as to use *discretion* (always inseparable from *political propriety*, if not from *moral justice*) as if it were synonymous with unjustifiable tyranny and unaccountable caprice. The Russians are said to have no word in their language expressive of the general European idea of *honour*, and for this reason; they entertain no such idea. Is it possible that Dr. P. in like manner, can entertain no idea of *discretion*?—"OH! DISCRETION! THOUGHT A JEWEL."—What a pity the reverend Doctor did not listen to this line of the last new song! Such a *lover of peace*, would certainly have stuck by his text, his pastoral charge and his divine pulpit, instead of launching forth into the turbulent ocean, or putting into the muddy creeks, of prophane politics.—*Now sedare can facis*, not to be too *ludicrous* with his *reverence*, however, it must be confessed help us, that, from his having done otherwise, the doctor is either not yet arrived at *years of discretion* or that he has over shot the mark and is past them.

rance;

tance; but praying Heaven to forgive them as "they know not what they do."

Our remonstrator proceeds accordingly to reproach the common-council with persisting in the practice of their predecessors, who, contrary to the spirit of the constitution and in direct opposition to the principles of liberty, deprived the citizens and commonalty of London of their birthright in giving to the livery the choice of city officers. He goes even so far as to affirm that, the charter of the city of London being confirmed by magna-charta, no power, neither within nor without the city, could legally deprive the citizens and commonalty (in whose name the writs even to this day run) of their right to chuse members of parliament: remarking a strange inconsistency in the choice of the members for the city; who are neither chosen by the freeholders*, the freemen, nor the inhabitants; but by the *livery*, who may be neither freeholders nor inhabitants, and tho' freemen, are not chosen by the citizens at large, and therefore cannot be their constitutional representatives, nor of course choose their representatives in parliament. "Had I," says he, "been a member in the lower house, when the motion was made for expelling Luttrell, as not being returned by a majority of the constituents, I should have voted for his expulsion. At the same time, and for a similar reason, I would have immediately moved for the expulsion of all the city members, as not being chosen by any legal constituents at all."—He observes, it was with great propriety his majesty excepted to the receiving any petition from the lord mayor and *livery*, as not being the proper representatives of the city of London: and is extremely severe on Crosby and Oliver for suffering themselves to be carried prisoners through the city to the Tower. "They shewed in this," he says, "a pusillanimity debasing to the dignity of the first magistrate, and highly injurious to the honour of the city." "And yet," says he, "for this very meanness and breach of trust they received the approbation and applause of the public."

From these and many other instances of similar misapprehension respecting the rights and privileges of the city, our remonstrator enters the inconsistency of the common-council's interesting themselves so warmly in behalf of the liberties of the Americans, while they continue to trample, (as he says) on the rights and privileges of their fellow-citizens. But his arguments leading to this conclusion would lead us into too great a length of quotation; and indeed, tho' we have attentively perused them, we can only say, *valiant quantum valere possunt.*

* It is indeed a singular circumstance, that a man may possess ever so great a freehold estate in the city of London, and yet have neither vote for the county of Middlesex nor the City.

A Letter to a Baptist-Minister, containing some strictures on his late Conduct in the Baptization of certain adults at S—y; with a particular Vindication of the right of Infant-Baptism. 8vo. Printed for the Author, at Shrewsbury.

What difference this writer would insinuate there is between *baptization*, as he terms it, and *baptism*, we shall not enquire: but that difference enough has arisen between the advocates for infant baptism and the baptism of adults, the consequences have sufficiently shewn. That Servetus was “a fiery zealot, on the subject of adult-baptism, is not to be denied: but was Calvin, his antagonist and persecutor, a less *fiery* zealot on the subject of paedobaptism? The truth is, and a shameful truth it is, that the professors of Christianity have ever shewn more zeal for persecuting each other for maintaining doctrines unessential to the great object of our faith, than in contending, with an holy strife, who should best support those, which are essential to salvation. We are sorry that so much of the old leaven of German Anabaptism should still remain in England, as to give occasion for this spirited and sensible remonstrance with any minister of that persuasion (Not that we presume to determine, *ex parte*, on the cause of provocation) and yet we do not think our Shrewsbury Paedobaptist so moderate in his personal reflections, as it behoves every disputant to be who has so much the best of the argument.

Amwell: a Descriptive Poem. By John Scott, Esq. 4to. 2s. Dilly.

Although Mr. Scott hath modestly styled his *Amwell a descriptive Poem*, it is not one of those productions in which

— Mere description holds the place of sense:

the writer having with propriety introduced a number of moral and interesting reflections; naturally suggested by the several scenes he describes. Of the versification and poetical merit of the piece, we cannot give a more impartial specimen, than by quoting part of the writer's farewell to his subject.

“As some fond lover leaves his favourite nymph,
Oft looking back, and lingering in her view,
So now reluctant this retreat I leave,
Look after look indulging; on the right,
Up to yon airy battlements broad top
Half veil'd with trees, that, from th' acclivious steep,
Jut like the pendant gardens, fam'd of old,
Betide EUPHRATES' bank; then, on the left,
Down to those shaded cots, and bright expanse
Of water softly sliding by: once, where
That bright expanse of water softly slides,
O'erhung with shrubs that fring'd the chalky rock,
A little fount forth pour'd its gurgling rill,
In flinty channel trickling o'er the green,
From EMMA nam'd; perhaps some fainted maid,
For holy life rever'd; to such, e'erwhile,

Fond

Fond superstition many a pleasant grove,
And limpid spring, was wont to consecrate.
Of EMMA's story nought tradition speaks;
Conjecture, who, behind oblivion's veil,
Along the doubtful past delights to stray,
Boasts now, indeed, that from her well the place
Receiv'd its appellat'ion. "Thou sweet vill,*
Farewell! and ye, sweet fields, where plenty's horn
Pours liberal boons, and health propitious deigns
Her chearing smile! you not the parching air
Of arid sands, you not the vapours chill
Of humid fens annoy; FAVONIUS' wing,
From off your thyme-banks and your trefoil meads,
Wafts balmy redolence; robust and gay,
Your swains industrious issue to their toil,
Till your rich glebe, or in your granaries store
Its generous produce: annual ye resound
The ploughman's song, as he thro' reeking soil
Guides slow his shining share; ye annual hear
The shouts of harvest, and the prattling train
Of chearful gleaners: and th' alternate strokes
Of loud flails echoing from your loaded barns,
The pallid morn in dark NOVEMBER wake."

This pamphlet is decorated with two well-engraved designs, exhibiting views of the scene described.

The Patent, a Poem. Adorned with many delightful and useful verities, fitting all capacities in the Islands of Great-Britain's Monarchy.

— By the Author of the Graces. 4to. 1s. Ridley.

We do not think our author made the most of his subject, when he ridiculed the Graces†: and yet they were the most graceful GRACES, we remember ever to have met with.—In his present attack on *Patents*, he betrays himself, also, to be as moderate an assailant. He seems, indeed, to have adopted rather the Horatian principle, of tickling, as *folies*, rather than that of Juvenal, scourging, as *vices*, the extravagancies of mankind. He appears, also, not to be quite *au fait*, as the French say, in regard to his subject.

Happy the man, who duly pays his debts,

He still more happy, who a patent gets.

That an honest debtor is as happy in paying his debts as his creditors in receiving the money, is not to be doubted, where the honesty and pleasure are reciprocal. But if by "who a patent gets," he

* *Receiv'd its appellat'ion.*—] In Doomsday-book, this village of Amwell is written Emmevelle, perhaps originally Emma's well. When the New River was opened, there was a spring here which was taken into that aqueduct. Chadwell, the other source of that river, evidently received its denomination from a tutelary saint, St. Chad, who seems to have given name to springs and wells in different parts of England.

† The Graces, which Lord Chesterfield recommended to his son. See London Review. Vol. I. pag. 64.

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he means him "who gets a patent," we must enter our caveat; as we know many an honest and ingenious patentee, that has been totally ruined by launching forth into expence, in expectation of reaping a due compensation within the short-lived term of a royal patent. That an exclusive privilege for fourteen years, or even fourteen months, to vend warming pans, washes, sugar-cakes, blacking balls and nocturnal-remembrancers,† is a term too long for such ridiculous monopolies, is most certain; but for inventions of real ingenuity, labour, expence and public utility, twice that term might be found inadequate ‡

But why on patents of this nature dwell?

Would not a patent-place do foul as well?

As well! A good deal better. A *patent place* is the very thing; and that for the very reason assigned.

No matter whether I've a head or not;

Where interest rules, the parts are quite forgot.

As a proof of this, he tells us,

"A certain lordling, at a certain board,
Must needs put in a small advising word;
The first in office check'd him in a trice,
And sneering said, he did not want advice,
For what, said t'other then, do I sit here?

For what!—to pouch a thousand pounds a year."

What a pity our poet has not a patent place at such a board! Would he, in that case, continue to rail at patents! Nay, we will not answer for ourselves, that even the impartiality of the *London Reviewers* might not be in danger, if led into such a temptation. Happy is it for the greater part of the world that they are thus kept honest by being kept poor; these patent places being, according to our poet, a very unprincipled kind of things.—

The Captive Freed; or the Rescue of the Muse. A poetical Essay,
4to. 6d. Cruttwell, Bath.

"The *Bouts Rimez*," says Mr. Addison, "were the favourites of the *French* nation for a whole age together, and that at a time when it abounded in wit and learning. They were a list of words that rhyme to one another, drawn up by another hand, and given to a poet, who was to make a poem to the rhymes, in the same order that they were placed upon the list: The more uncommon the rhymes were, the more extraordinary was the genius of the poet that could accommodate his verses to them. I do not know any greater instance of the decay of wit and learning among the

French

† A contemptible contrivance, laid before the Royal Society, and puffed off by Pinchbeck, the toyman, who, like a booby, got a patent to prevent other people selling what nobody would buy.

‡ We cannot here forbear instancing the case of one Golder, who many years ago discovered a method to prevent Sail-cloth from being injured by damps, and the mildew: a discovery of the greatest importance to shipping; though so long discouraged, that the term of his patent will expire before the inventor can reap, in any degree, an adequate advantage.

French (which generally follows the declension of empire) than their endeavouring to restore this foolish kind of wit."

It is a little to be wondered at that the sensible patroness, of the poetical institution at Bath-Easton, should countenance the revival of this exploded species of *Gallie* insipidity. To her honour, however, it appears, by the second volume of the "Poetical Amusements," that the attempt to naturalize this foreign foppery is given up, and the English Muse restored to her native freedom.—On this circumstance is founded the present Essay, whose poetical merit may, at least, vie with the importance of the subject.

Johnsoniana, or a Collection of Bon Mots, &c. by Dr. Johnson and others. Together with the Choice Sentences of Publius Syrus, now first Translated into English. 12 mo. 2s. Ridley,

The title of this performance appears to be taken from one of the notes in Kenrick's Review of Johnson's Shakespeare; in which is given a sketch of the design of a *Johnsoniana*; that most probably suggested the idea of the present publication. This collection contains, however, but a few of the Doctor's jokes, being *eked* out with many other *anas* beside the Doctor's. Indeed jesting is not Dr. Johnson's forte. He utters, indeed, now and then, like a Delphic or Sybilline oracle, his dark sayings; in which the learned, after due deliberation, do discover design, propriety, and penetration. But he is too sententious and formal for a wit; even his lightest *jeux d'esprit* having something in them, like the gambols of an elephant, tremendous and terrible to understandings of a middling stature. At least such seems to have been the opinion of his Reviewer, whose original project of the *Johnsoniana* was as follows.

"It may be thought strange that I should treat Dr. Johnson's pretensions to wit so contemptuously, when it is notorious that his *bons-mots* have been constantly repeated for these ten years past in taverns and in coffee-houses, at dinners, and over tea-tables, to the great gratification of his admirers, and the edification of their hearers. Nay, it is well known, that a certain literary projector, excited by the success of BEN Johnson's jests, had schemed the publication of the *Johnsoniana*; intending to insert it on the title page, instead of O rare BEN! O brave SAM!—But I know not how, yet so it happened, that, upon enquiry, the projector could not muster up above a dozen *genuine* jokes worth printing. It was found that the most of the wise sayings, smart repartees, pregnant puns, and cramp conundrums, imputed to him, had been forged or invented for him by his friends and acquaintance. The few following indeed were, if I remember right, admitted to be genuine:

JOHNSONIANA, or the witty sayings of Sam. Johnson, M. A.

"Mr. Johnson, being sent for, by order of the king, to write the History of the House of Brunswick; replied, with great humour and loyalty, to the gentleman who proposed it, by saying, *What! Sir, is there no scoundrel author in England but myself?*

"Mr. Johnson, being offered a pension by his present majesty, in return for the above instance of his loyalty, he, notwithstanding his

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former railing at placemen and pensioners, very wittily and wisely said—*nothing*: but growled and TOOK IT.

“At another time, Mr. Johnson, being in company where some persons were disputing about the doctrine of the Trinity, he rose up from his chair, and *in-enthusly* decided the dispute at once, by clenching his fist, and threatening to knock the first person down, who, in his presence, should cast *in-flet reflections* on his friend *Atbanasius*.

“In the same company, he was also heard most divertingly to affirm, that *That man must be an ATHEIST of the deepest dye, who did not believe in the COCK-LANE GHOST*.

“At various times and places, he hath been heard also to drop the following exquisite strokes of wit and humour.—*Sir, Sir, the yellow is a jest.—Sir, the man is a blackhead.—The rascal is an Atheist.—There are but three good lines in all CHURCHILL’S satires, and two of them he stole from my LONDON.—Shakespeare a poet! Sir, he never wrote a line of poetry in his life. An oster! Sir, a VARLET, that used to hold gentleman’s horses at the play-house!*

“These, and a few other strokes, equally pointed and humorous, being all the undertaker of the above project could pick up; and as the humour even of these depended greatly on a certain peculiarity of deportment, which cannot be committed to paper, it was judged adviseable to drop the scheme: so that I hope I stand excused, if I do not place Dr. Johnson’s witticisms among the *anas*, or think him upon a footing even with Joe Miller, or his own name-sake Ben.”

It is now upwards of ten years ago since the above sketch was published, and it does not appear from the collection before us, that the genuine jokes since uttered by this great wit, have swelled the dozen to twenty four; and even these are not retailed to the best advantage by the present Editor.—The choice sentences of Publius Syrus are indeed worth reading, and the caricatura print of the Doctor, as a frontispiece to the work, is frightful enough to be worth looking at.

Instructions for young People in the public Worship of God. Being a short account of the general Service of the Church: and also Directions for a proper Behaviour, during the performance thereof. By A. Croker, Schoolmaster in Ilminster. 12mo. Robinson.

The *Man of Learning*, as Mr. Croker modestly observes, will find nothing in this little tract particularly worthy of his notice; but let him consider that there are Others who stand in need of such feeble helps as these are:—for *them* they were written; and by them, it is hoped, they will be read with that attention which is due to the subject.

Memoirs of an Unfortunate Queen, interspersed with Letters (written by herself) to several of her illustrious Relations and Friends, on various subjects and occasions. 12mo. 3s. Bew.

By

By this unfortunate Queen is meant the late Queen of Denmark: we are not told by what means Mr. Bew, or the biographer, became possessed of her majesty's private letters. From the internal evidence of this production, we are led, indeed, to conclude that the words, *written by herself*, in the title page, are put in by mistake; the editor meaning rather to say, "*written by himself*."—It is no matter, however, by whom they were written, as they are neither written well enough to merit praise or ill enough to deserve censure. This publication we regard as a trick of trade: by which it is more than probable the adventurer will be no great gainer.

A Father's Instructions to his Children: consisting of Tales, Fables, and Reflections, designed to promote the love of Virtue, a taste for Knowledge, and an early acquaintance with the works of Nature. 12 mo. 2s. 6d. Johnston.

Dr. Percival of Manchester is said to have written these Tales, Fables, and Reflections, for the use of his own children. It is not only to childhood, however, that these little moral tracts may be useful; being elegantly written, and not unworthy the perusal of many grown children, even six feet high. Witness the following specimens.

"*The Pert and Ignorant are prone to Ristale.*

"A gentleman of a grave deportment was busily engaged in blowing bubbles of soap and water, and was attentively observing them as they expanded and burst in the sunshine. A pert youth fell into a fit of loud laughter at a sight so strange, and which shewed, as he thought, such folly and insanity.—Be ashamed, young man, said one who passed by, of your rudeness and ignorance. You now behold the greatest philosopher of the age, Sir Isaac Newton, investigating the nature of light and colours by a series of experiments, no less curious than useful, though you deem them childish and insignificant."

"*Scepticism condemned.*

"Sophron asserted, that he could hear the slightest scratch of a pin at the distance of ten yards. It is impossible, said Alexis, and immediately appealed to Euphronius, who was walking with them. Though I don't believe, replied Euphronius, that Sophron's ears are more acute than yours, yet I disapprove of your hasty decision concerning the impossibility of what you so little understand. You are ignorant of the nature of sound, and of the various means by which it may be increased or quickened in its progress; and modesty should lead you, in such a case, to suspend your judgment till you have made the proper and necessary inquiries. An opportunity now presents itself, which will afford Sophron the satisfaction he desires. Place your ear at one end of this long rafter of deal timber, and I will scratch the other end with a pin. Alexis obeyed, and distinctly heard the sound, which being conveyed through the tubes of the wood, was augmented in loudness as in a speaking trumpet, or the horn of the huntsman.—Scepticism and credulity are equally unfavourable.

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vourable to the acquisition of knowledge. The latter anticipates, and the former precludes all inquiry. One leaves the mind satisfied with error, the other with ignorance."

We object against any *philosopher's* entering into the *physical* truth of the illustration; which by no means affects the *moral*.

The Oeconomy of Health. 8 vo. 2s. 6d. Almon.

A translation of that famous monkish composition, the school of Salernum; to which the translator has made considerable additions accompanied with poetical embellishments:

The Case and distressed Situation of the Widows of the Officers of the Navy, explained in a Letter from a Captain in the Navy, to a Member of Parliament. 8vo. 1s. Ridley. 1775.

The writer of this state of the case of the distressed widows of his brother officers, is Capt. Edward Thompson, whose well-known pen, has been more than once humanely employed on similar occasions. It seems that the pensions of these widowed gentlewomen were rated about fifty years ago, when the accommodations and necessities of life were considerably cheaper than at present; so that what might then afford them a comfortable subsistence, now barely keeps them from starving. The particular hardship of their circumstances is here accordingly set forth, with a view to obtain them relief, as well by application to government in their behalf, as by a generous contribution of the officers of the navy, by further deductions from their full pay. The design is extremely laudable and does honour to the promoters; among whom must be particularly distinguished the sensible and liberal-minded author of the present pamphlet.

The Navigator's Guide to the Oriental or Indian Seas: or, the Description and Use of a Variation Chart of the Magnetic Needle, designed for shewing the Longitude, throughout the principal Parts of the Atlantic, Ethiopic, and Southern Oceans, within a Degree, or sixty Miles. With an introductory Discourse concerning the Discovery of the Magnetic Variation, the finding of the Longitude thereby, and several useful tables. By S. Dunn, Teacher of the Mathematics. Printed for the Author; and sold by H. Gregory, in Leadenhall-street; and by other mathematical Instrument Makers. 8 vo.

This publication appears to be a supplement to the author's *Practical Astronomy*, from which several of the tables, mentioned in the title page are taken. The variation chart, here described, with a Mercator's chart on three sheets of imperial paper, are fold, together with the description and use of them, for 15 shillings, and appear well calculated to answer the purposes of the navigator.

A Let-

A Letter from an Officer retired, to his Son in Parliament. 8vo. 1s. Cadell.

Had the son, of this retired officer, been in the *army* instead of being in *parliament*, the gallant old gentleman would, in all probability, have been a pertinent adviser. As it is, the magnanimous veteran displays his loyalty and generosity to little purpose; the *Juvenile Senator*, his son, having a better opportunity of being instructed in the house of commons than hath his father himself at his villa.

The Heroic Epistle answered. By the R—H— Lord C— 4to. 1s. Wilkie.

The Heroic Epistle, of which we gave some account in our Review for December last, not much to the credit of the writer or importance of his subject, seems here to be answered by the same author. At least, we are fully persuaded the editor advances a falsehood in imputing this answer to the Right Honourable personage in question. He is too much of a *lord* to stoop to cap verses with a *commoner*, especially with so slovenly a poetaster as this responsive rhimist.

Epistle to Mrs. M—ll—r, Insitutress of a poetical Society near Bath; in which is included, a Comparison between the ancient and modern Times, being a subject proposed in the foregoing year. 4to. 6d. Doddsley.

If no better poets exert their talents, to do honour to Mrs Miller's institution, than this Epistle-writer, she will have no great reason to plume herself on the success of its establishment.

The Devoted Legions. Addressed to Lord G. Germaine and the Commanders of the Forces against America. 4to. Kearsly.

A spirited and forcible piece of versification, in which the anecdote of Atticius, the Roman Tribune, execrating the expedition of Crassus against the Parthians, and devoting the army to destruction, is applied to the present expedition against the Americans. It is not for us to determine on the propriety of the parallel; especially as we must admit the just pretensions of the writer to eminence in that art, whose peculiar privilege it is to deal in *fiction*.

Considerations (in Residue) on the State intermediate, or first Revolution of Being. Three Sermons preached at St. Giles's Cripplegate By George Marriot, Rector of Alphamstone, &c. 8vo. 1s 6d. Leacroft.
This Mr. Marriot appears to us to be a singular and extraordinary genius.

genius. Of his rhetorical abilities the public have had sufficient specimens. Of his metaphysics and divinity he has here given them some equally curious. From the text "whither I go, ye know, and the way ye know," he takes occasion to adopt the notion of the soul's existence in some celestial abode, antecedent to its appearance on earth; and of its future existence in an intermediate state between death and the resurrection.

Duelling; a Poem: By Samuel Hayes, M. A. late Fellow of Trinity College. 4to. 1s. Doddsley.

As Mr. Hayes has peremptorily dignified this piece with the title of a *Poem*, and the trustees for bestowing the Killingsbury premium, have adjudged it the prize; we acquiesce in its being denominated the *best poem* the University of Cambridge could produce on the occasion, for the year 1775.

A Poetical Essay on Duelling. By Charles Peter Layard, A. M. 4to. 1s. Robson.

Mr. Charles Peter Layard, whose performance has likewise obtained the Killingsbury premium and ranks as a prize-poem, is yet modest enough to stile it only a *poetical essay*; in the propriety of which appellation we should the more readily join him, if the epithet were omitted, and it were simply stiled an *Essay on Duelling*: for, indeed, the poetry of it is not worth fighting a duel about, even though the weapon, on both sides, were a goose-quill.

LETTERS FROM AND ANSWERS TO CORRESPONDENTS.

TO THE LONDON REVIEWERS.

GENTLEMEN,

After expressing my concern at the accident, which, you inform us, will occasion a delay in the publication of the London Catalogue; I cannot help wishing you to expedite its appearance as fast as possible; well knowing how much it is in request among a numerous acquaintance in this country. At the same time I cannot help expressing my approbation, as well as that of many others, of your design to take notice of *all* new books for the future; by which you will render your excellent publication more useful, and your readers will find in it a greater fund of knowledge and improvement, than is to be met with in any other publication of the kind.—Your attention to the illustration of particular articles by cuts, printed on the page, as in Dr. Burney's history, and Mr. Steele's very ingenious essay for establishing the melody and manner of speech, struck me with its peculiar propriety, on reading the apology of the *Critic*

cal Reviewers of last month, for their lame account of their latter work, for want of the proper types and symbols.—Your introduction of detached plates, at least of those you have hitherto introduced, except two or three, I do not so much approve: as plates purely picturesque, especially if well executed, are very liable to be missing at the close of the volume, when it should be bound. The *Monthly Reviewers* once introduced a plate of this kind in their eighteenth volume page 239; which is wanting in my set, and in those of all I have lately met with; which renders them so far imperfect.—I could wish you not to relinquish your Review of foreign books; but if you can do no more than some others, in swelling the contents of your blue covers with title-pages extracted from foreign catalogues, you may possibly be in the right.

I am Your's,
T. C.

TO THE AUTHORS OF THE LONDON REVIEW.

GENTLEMEN,

When you received last month a *Parody on Mr. Gray's Elegy, in a country Church-yard, by an Oxonian*, printed for Wheble, you were little aware that this little *jeu d'esprit* had been published several years ago by Mr. Duncombe (late fellow of C. C. C. Cambridge) under the title of *An Evening Contemplation in a College*. This therefore is a plagiarism which well deserves your notice and animadversion, especially as the publisher (who can scarce be of any university) has defaced as well as robbed, by making several unwarrantable alterations, needless to specify, but all for the worse. I am desir'd by Mr. D. to lodge this complaint at your literary tribunal, having no doubt of your doing him justice, and am, Gentlemen,

Your constant reader,
N. E.

Canterbury,
April 9th 1776.

* * Since the receipt of this letter we have seen a handsome apology in the St. James's Chronicle from the publisher; who appearing to have been imposed on, has suppressed the publication.—For our own part we must own, that the gentleman to whose share the Reviewing of that article fell, did not at the time recollect his having seen it before.

* * We find, we were misinformed respecting the whole of the impression, of the third volume of Mr. Bryant's *Mythology*, having been burnt at the late fire at our printer's. But we cannot make use of the article, we were favoured with, till we have ourselves perused the work; which is not as yet come to hand: one of our associates having unluckily given offence either to the author or the publisher, by intimating, in his recommendation of the late Mr. Wood's *Life of Homer* (of which we understand Mr. B. was the editor) that the bookseller gave rather more paper and less print than

than was consistent either with the price or elegance of the volume. If editors or proprietors of books are thus captious, or mean enough to suppose that, by given us an early opportunity of announcing their volumes to the public, we are to connive either at the inelegance of the publication or the tricks and impositions of the trade, they are mistaken in the spirit of independency that actuates the *London Reviewers*; as we are determined to abide by the strictest impartiality in our account of the productions of the press, without respect to the persons or pecuniar interests of either authors, editors or publishers.—At the same time, we beg leave to desire those who mean to favour us with their performances, to give effectual orders for their timely delivery; of the failure in which circumstance we have met with frequent cause of complaint; the intended favour not coming to hand till after our purchase of the book.

The very unfair practices, that have been made use of by our interested rivals, to take advantage of the temporary inconvenience, to which the late fire subjected us, oblige us also to request, of the friends to the *London Review*, the exertion of their interest, within the circle of their acquaintance, to prevent the *other Reviews* from being imposed on the public, as hath under various pretences been attempted, instead of this work; which, they may rest assured, will continue to be carried on with the same candour and impartiality, by which it has been hitherto recommended.—At the same time, we take the liberty to repeat our last resolution, of giving some character of *every* English book or pamphlet, that comes from the press.

Our readers may observe that in the present number of our Review, we have, for the sake of gaining time and correctness in printing, omitted the enumeration of the several articles, in the body of the work, as well as the distinction hitherto imperfectly made between books and pamphlets, together with the mode of classing the latter. The references on the blue covers, as well as in the Table of Contents and Index, to the page in which each article is inserted, with the recapitulatory catalogue at the close of each volume, rendering the first totally useless and the two last entirely unnecessary.

The Appendix to Vol. I. of the *London Review*, being reprinted, may now be had of the publishers.—The Appendix to Vol. II. is also reprinting and may be had in a few days.

Our private correspondents, for many of whom we have, on different accounts, very great respect, will excuse their not receiving answers to their letters so early as, had not an unforeseen perplexity of business intervened, both inclination and good manners would have suggested.